



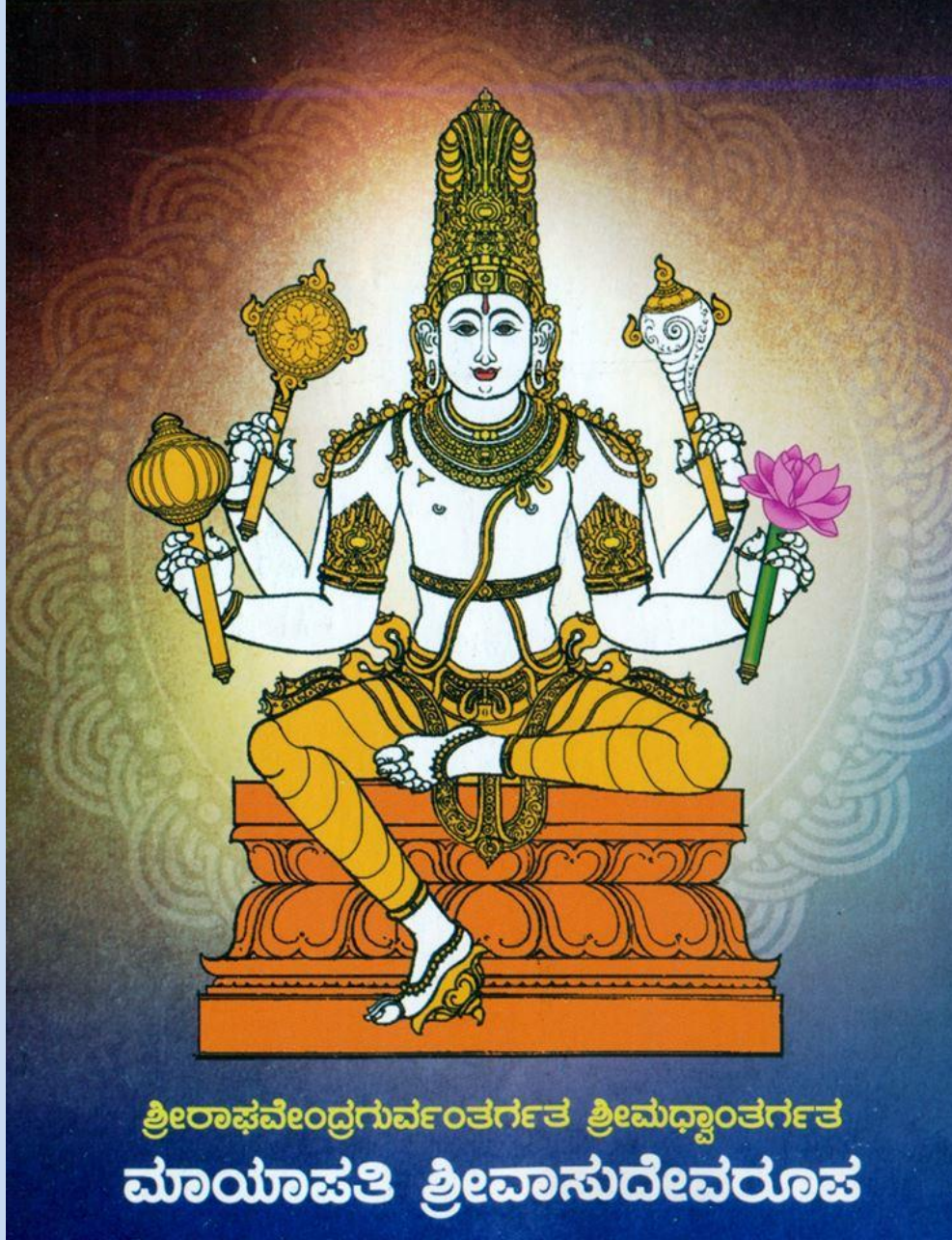
Chaturvimshati Kesavaadi Vyuuha Ruupa chintana...



**Hari Sarvottama – VaAyu Jeevottama
Sri GuruRaaajo Vijayate
bhargavasarma (krishna bhagavan nirikhi) @
<https://www.facebook.com/bhagavanknl>**

16.12.2020





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ಮಾಯಾಪತಿ ಶ್ರೀವಾಸುದೇವರೂಪ

'paramAtmanE satatamEkarUpiNE
dasharUpiNE shatasahasrarUpiNE
avikAriNE sPhutamanantarUpiNE
sukhachitsamastatanavE namOnama:h'
(SuMadhwa Vijaya - 8.41)

My repeated salutations/prostrations to the Supreme God Vishnu;
the one who is the ParamaAtma; who always has one Moola
Roopa - SriManNaaraayana;

the one who has ten forms corresponding to Matsya-Koorma-
Varaaha-Naarasimha-Vaamana-Parashuraama-Raama-Krishna-
Buddha-Kalki;

the one who has hundred forms viz Naaraayana....

the one who has thousand forms Viswam-Vishnu-Vashatkaarah...

the one who has innumerable number of clear and distinct forms;

un-changed in Moolaroopa, identical in essence in all His forms;

the one who is always joyous, the one who gives delight
(Aananda) to the universe; who is the origin of happiness;
perennially blissful, who is free from all imperfections and
possessor of auspicious, best and unlimited attributes;
Anantakalyaana guna paripoorna;

Lord Vishnu the all pervading supreme God is the indweller
(Vasuh) existing as an inner activating mega spirit/force who
dwells in each and every element of this universe and everything
dwells in him; He is the vital energy (Vasuretah) with golden
lustre who is cause of origin of this universe;

ṛṣayaḥ pitarō devā mahābhūtāni dhātavaḥ |
jaṅgamājaṅgamaṁ cedam jagannārāyaṇōdbhavam ||

Sages (Rushis), Pitrus, Devatas, Pancha Bhootas, great elements,
livings things, non-living things, movable and immovable have all
originated from the Supreme God, Hari Sarvottama
SriManNaAraAyana;

Sri MadhwAcharyaru quotes chaturvEdashikhA in his BrahmasUtra BhAShya to say that the rUpAs or forms of the Lord could be grouped into VyUha rUpas like vAsudEva, ten forms such as Matsya, hundred forms such as nArAyaNa, a thousand forms such as Vishwa, a very large number of forms (Amita) such as Para, and infinite forms (anaMta) such as Aja.

**Chaturmuurti. Schaturbaahu.schaturvyuha.schaturgatih
Chaturaatma chaturbhaava.schaturvedavidekapaat**

Lord Vishnu is known as Chaturaatma-Chaturvyuuhah-Chaturmuurthi (Sri Vishnu Sahasranaama Stothram sloka # 82, 15)

Chaturaatma refers to Lord Vishnu's fourfold manifestations viz. Vaasudeva, Sankarshana, Pradyumna, Aniruddha for the purpose of creation, sustenance, dissolution and promulgation of divine spiritual knowledge.

Chaturvyuhah means the one who adopts fourfold or four dimensional manifestations (vyuhas). To carry his activities and to regulate the cosmic order He assumes four forms as Vaasudeva, Sankarshana, Pradyumna, and Aniruddha.

Chaturmurthi: He is the one who is of four forms; Vaasudeva, Sankarshana, Pradhyumna and Aniruddha.

These four forms are considered as Vishnu tattva or plenary expansions of the Moola roopa of Sri ManNaaraayana (Para-Vasudeva) the primordial supreme God. Put together it is called Panchaniyaamaka Bhagawadruupa, five-fold strategic forms (Vyuuha roopa), supreme manifestations of Lord Vishnu.

Naaraayana	Vaasudeva	Sankarshana	Pradyumna	Aniruddha
(Laxmi)	(Maaya)	(Jaya)	(Kruthi)	(Shanti)

These transcendental expansions (supreme strategic forms) together form the complete worship of the Primordial Supreme God Vishnu who is VashatkaraH the one who is endowed with, possess in full, divine and auspicious qualities (Anantha kalyana guna paripoorna) like...

- Comprehensive control over everything (sovereignty/lordship);
- All capabilities to do and undo anything and everything;
- All accomplishments (Yashass);
- Bountiful riches and prosperity,
- All knowledge in full form; and
- Total dispassionateness (non attachment);

He is free from all imperfections and possessor of auspicious, best and unlimited attributes like...jnaana, bala, aishvarya, viirya, shakti, and tejas etc. all good qualities of excellence;

nArAyaNAya paripUrNaguNArNavAya
vishvodayaasthithilayonniyatipradAya |
j~nAnapradAya vibudhAsurasaukhyaduHkha
satkArANAya vitatAya namo namaste ||

My repeated and pious Salutations to the Supreme God
Naaraayana;

who is like an ocean of full and auspicious attributes, anantha
kalyaana guna paripoorna;

who is cause of origin, sustenance; destruction and supreme
guidance of the universe,

who is the giver of all knowledge, who is all pervading and who is
the abiding cause of salvation to the Gods/Noble and
damnation/sorrow to the Asuras/wicked.

He is "SarValaksHanaLaksHanyaH" the one who has all auspicious features matchless and unparalleled in excellence; the one who is eulogized by Vedas;

The Vyuha concept appears to be ancient (Pancharatra) and much older than that of the Avatars and it is function oriented. Each Vyuha form has a designated position, specific aspects and defined functions. The Vyuha manifestations are actively associated with the processes of creation, evolution and maintenance of the world and the world-order. They also protect and guide the devotees on the path to salvation.

The four Vyuha forms are said to represent four states of consciousness viz. Vyuha-Vasudeva represents *Turiya* (the state beyond all states); Sankarshana the *Shushupti* (dreamless sleep); Pradyumna the *Svapna* (dream state) and Aniruddha the *Jagrat* (wakeful state).

As per Tantrasara Sangraha, among the ChaturMurtis, Vasudeva is white in colour; Sankarshana is ruby red; Pradyumna is golden yellow; and Aniruddha is blue in colour. In symbolism they are all Chaturbhuja (Chaturbhaahu); Vasudeva wielding Chakra, Shanka, Gada, Padma as weapons; Sankarshana wielding Chakra, Shanka, Hala, Musala; Pradyumna wielding Shanka, Chakra, Dhanus (Bow), Baana (arrow) and Aniruddha moorti wielding Chakra, Shanka, Khadga, Charma as weapons;

Vyuha concept is a major formation and the twenty four (24) forms that emanated from it constitute the secondary formation; and therefore known as upavyuha or vyuhantara, which literally means 'the one that is within the Vyuha'. First twelve (Kesava....to Damodara) are called Dwadasa Murthis. These

twenty four forms known as Chaturvimshati Kesavaadi roopaas are...

(1) Kesava (2) Narayana (3) Madhava (4) Govinda (5) Vishnu (6) Madhusudhana (7) Thrivikrama (8) Vaamana (9) Sridhara (10) Hrusheekesa (11) Padmanabha (12) Damodara (13) Sankarshana (14) Vasudeva (15) Pradhyumna (16) Aniruddha (17) Purushottama (18) Adhokshaja (19) Narasimha (20) Achyuta (21) Janardhana (22) Upendra (23) Hari (24) Sri Krishna;

KesavAdi vyuuha roopaas of Lord Vishnu govern the 24 Tattvas (elements) of creation with which the universe is formed viz.

[(avyaktha tattva, mahat-tattva, ahankaara tattva, manasu Tattva; pancha jnAnendrias (shrotra, chakshu, tvak, jihva, ghraana); pancha karmEdriyas (vaak, paani, paada, paayu, upastha); pancha tanmAtra (shabdha, sparsha, roopa, rasa, ganda); pancha bhutas (aakasha, vaayu, tEja, aap, prithvi)]

chaturaviMshati tatvadoLu tat
patigaLenisuva brahmamukha
dEvategaLoLu hadimuru sAviradeMTu nUradhika
chaturaviMshati rUpadiMdali
vitatanAgiddellaroLu prA
kR^iuta puruShanaMdadali paMchAtmakanu ramisuvanu
(Harikathaamruthasaara > 06-27)

chaturaviMshati tatvadoLu = in the 24 tatva-s
tatpatigaLenisuva = the respective abhimAni dEvata-s
brahmamukha dEvategaLoLu = chatuRmukha Brahma and other
dEvata-s
hadimuru sAvirada = 13000
eMTu nUradhika = 800

chaturaviMshati = 24

rUpadiMdali = 13824 rUpa-s

vitatanAgiddu = pervades there

ellaroLu = in all jIva-s

prAkR^iuta puruShanaMdadali = just like a normal human being

paMchAtmakanu = paMcharUpAtmaka (aniruddha...those five rUpa-s)

ramisuvanu = does kaRma-s according to the yOgyata of those jIva-s and makes them do the same does krIDa-s in them.

ParamAtma in His five rUpa-s (aniruddha etc.) pervades in 24 tatva-s through the tatvAbhimAni-s like Brahma, vAyu and others.

These 24 names of Lord Vishnu are also identified with 24 syllables (beEjaAkshara) of Gayathri Manthra which glorifies the 24 rupas that have influence on the human body.

The various rUpAs mentioned in various avatAras, vyUhas and Sri vishNu sahasranAma are "different" via the strength of visheSha. For example, the same naAmaas mentioned in dashAvatAras such as vAmana/trivikrama and narasiMha and Sri kriShNa are "different" from those mentioned in the 24 kEshavAdi naAmaas. Also for example, the saMkarShaNa, aniruddha, pradyumna, vAsudeva and nArAyaNa rUpAs are "different" from the same names mentioned in the 24 kEshavAdi naAmaas.

Various rUpAs of Sri Mahavishnu are all similar but look "different" via the strength of visheSha (achiMtya shakti). Sri Maha Vishnu through these rUpAs grants different (vishiShTa) fruits by timely controlling the different groups mentioned in Vedas – Brahma Sutras.

As regards their iconography, Chaturvimshati-murtis all are alike; each possess four arms (chaturbhuja), carries the same or almost the same ayudha – the conch (shankha), the discus (chakra), the mace (gada) and the lotus (padma); each of them is associated with a Shakti, a consort regarded as a form of Lakshmi. The murtis are differentiated by the order of the four ayudhas (shankha, chakra, gada, padma) they hold.

Tantra Sara Sangraha draws up an elaborate scheme by taking the conch (shankha) as the principle ayudha and works out various positions/ combinations of the other three ayudhas in relation to shankha in upper right hand, shankha in upper left hand, shankha in lower left hand and shankha in lower right hand.

Kesava, Madushudhana, Sankarshana, Damodara, Vasudeva, Pradyumna hold **Shankha in the upper right hand**;

Vishnu, Madhava, Aniruddha, Purushottama, Adhokshaja, Janardhana hold **Shankha in the upper left hand**;

Govinda, Thrivikrama, Sridhara, Hrushiksha, Achyuta, Narasimha hold **Shanka in the lower left hand**;

Vamana, Narayana, Padmanabha, Upendra, Hari, Sri Krushna hold **Shankha in the lower right hand**.

Sri Madhwacharya in his taMtrasAra saMgraha (sloka 15-32) elucidates that chaturviMshati (24) rUpAs of Sri Maha Vishnu have a similar form with variations in the Ayudhas that are held in the hands. Taking into account all possible permutations and combinations of these four Ayudhas results in 24 rUpAs of Sri Maha Vishnu.

Out of the twenty four rupas, first twelve (Dwadasa Murti) are identified with lunar months and revered as masa-devatha/maasa niyaamaka (governing lord of the month).

Table of Maasa Niyaamaka		
Maasa (Lunar month)	Most likely constellation on Full Moon day from which month's name is derived	Maasa Niyaamaka (Governing Lord of the month)
Chaithra	Chitta	Sri...
Vaisaakha	Visaakha	Vishnu
Jyeshtha	Jyeshtha	Madhusuudana
Aashaada	Poorva/Uttaraashaada	Trivikrama
Sraavana	Sraavana	Vaamana
Bhaadrapada	Poorva/Uttarabhaadra	Sridhara
Aaswayuja	Aswini	Hrishikesa
Kaarthika	Kruttika	Padmanaabha
Maargasira	Mrugasira	Daamodara
Pushya	Pushyami	Kesava
Maagha	Makha	Naaraayana
Phaalguna	Poorva/Uttaraphalguni	Maadhava
Adhika Maasam	Depending on month	Govinda
		Purushottama

These twenty four forms are indispensable part of Vaishnava sampradaya in nitya karma/ worship of Lord Vishnu, while applying Urdhva pundra with Gopichandana, performing aachamanam etc. While performing daily Sandhya it is customary to recite the names of these twenty-four forms and invoke them in twenty-four spots of the body that we generally come across in Aachamana vidhi.

While doing Achamanam the 24 names of the Supreme God are recited in the right order with appropriate gestures indicating the presence of Paramatma in these parts of the body and His supreme control on all the Abhimani devatas who have been placed in these parts to do the respective kriyas.

Aachamanam though is the simplest of Vaidika karmas yet none the less in importance than an Aswamedha Yaaga. Its importance can be well realized when we note that it forms the prelude to all the rituals; no Vedic karma begins without Aachamanam.

Aachamana is Antaranga Snaana, reciting the divine names of Lord Vishnu enhances Bhagawad Saannidhya which helps in effectively neutralizing the effect of daityas inside our body coming in the way of our saadhana.

Vijaya Dasaru says...

AnaMda AnaMda matte paramAnaMda
Anandana kaMda enaMdadde vEdavriMda
A modalu shakarAMtha varnagalella
swAmiyAda vishnuvina nAma veMdu tilidavage
Ananda Ananda matte paramAnanda

One who knows that all the varnas beginning from 'A' and ending with 'xa' are all the names of Vishnu and can visualize His glory with every syllable that one utter, such a person will be in total ecstasy again and again.

With this in mind, one has to perform all nitya karmas. One should visualize/have dhyana of these vyUha rupas of ParamaAtma while doing nitya karma. These done with proper anusandhana will lead to punya karma and destroy paApa karma.

Reciting these names of Supreme God is the link for devotion; The name of God Vishnu is so powerful that it has the capacity to vanquish any sins and desires. Whether it is done knowingly or unknowingly with or without understanding its meaning and significance, reciting divine names of Lord Vishnu will never go a waste.

The one that is done by knowing its meaning and significance will not only eliminate the sins but also helps in gaining the divine knowledge that leads to the right path for ultimate salvation.

Constantly & devotedly chanting the names of Lord SriHari is the only remedy for all sins & sorrows. He is our refuge & He is our goal.



Features of Chaturvimshati KesavaAdi ruupaas...

Vyuuha Moorti (colour)	Aayudha Position	Laxmi Roopa	Tattva	Abhimaani Devatha	Gayatri (Beejaaks hara)
Kesava	Shankha, Chakra, Gada,Padma	Sree	Avyakta	Laxmi	Tat
Narayana	Padma,Gada, Chakra, Shankha	Lakshmi	Mahat	Brahma, Vayu	Tsa
Madhava	Chakra, Shankha, Padma,Gada	Kamala	Ahankara	Garuda, Sesha, Rudra	Vi
Govinda	Gada,Padma, Shankha, Chakra	Padma	Manas	Indra, KAmA	Tur
Vishnu	Padma, Shankha Chakra,Gada	Padmini	Shrotrendri ya	Chandra	Va
Madhusudhana	Shankha, Padma, Gada,Chakra	Kamalalaya	Chaxurindri ya	Surya	Re
Thrivikrama	Gada,Chakra, Shankha, Padma	Rama	Tvagindriya	ahaMkArika prAna	Ni
Vamana	Chakra,Gada, Padma, Shankha	Vrushakapi	Rasanendri ya	varuna	Yam
Sreedhara	Chakra, Gada, Shankha, Padma	Dhanya	GhrAnendri ya	Ashwini devatas	Bhar
Hrushiksha	Chakra, Padma, Shankha, Gada	Vruddha	Vaagindriya	Agni	Go
Padmanabha	Padma, Chakra, Gada, Shankha	Yagna	PaANi	Daksha	De
Damodara	Shankha, Gada, Chakra, Padma	Indira	PaAda	Jayanta	Va

Sankarshana	Shankha, Padma, Chakra, Gada	Hiranya	paAyu	Mitra	Sya
Vasudeva	Shankha, Chakra, Padma, Gada	Harini	upastha	SvAyambhuva manu	Dhi
Pradyumna	Shankha, Gada, Padma, Chakra	Sathya	Shabda	Suparni/prAna	Ma
Aniruddha	Gada, Shankha, Padma,Chakra	Nitya	Sparsa	Suparni/apAna	Hi
Purushottama	Padma, Shankha, Gada, Chakra	Nanda	Rupa	Vaaruni/ vyAna	Dhi
Adhokshaja	Gada, Shankha, Chakra,Padma	Traya	Rasa	Vaaruni/ udAna	Yo
Narasimha	Padma, Gada, Shankha, Chakra	Sukha	Gandha	Paarvati/ samAna	yo
Achyuta	Padma, Chakra, Shankha, Gada	Sugandha	AakaAsha	Ganesha	Nah
Janardhana	Chakra, Shankha, Gada, Padma	Sundari	vaAyu	pravaha vayu	Pra
Upendra	Gada, Chakra, Padma, Shankha	Vidya	Tejas	Agni	Cho
Hari	Chakra, Padma, Gada, Shankha	Suseela	Aapu	Varuna/ Budha	Da
Sri Krushna	Gada, Padma, Chakra, Shankha	Sulakshana	Prithvi	DharA/ Sanaishchara	Yat

***Aayudha wielding position indicated > in clockwise direction starting from upper right hand...**



Significance of Chaturvimshati Kesavaadi naamaas

(as a reference to Sri Vishnu Sahasranama etc...)



➤ **KESAVA** (Kesavaaya Namaha)

Kesava is one of the popular names of Lord Vishnu. It is considered as Moolaroot of the Primordial Supreme God-Bhagavantha. Kesava (Ka + Eesha + Va) is the origin for and governing Lord of Brahma + Rudra;

Kesa means hair or a ray of light. Kesava means the one who has a long and beautiful hair, whose hair is very charming, filled with supreme fragrance.

Kesava is the one who is the tormentor of his enemies, and the one who's very chanting removes sorrows and sufferings. He is taApatraya nivaAraka;

KESAVA is first of the ChaturVimshati KesavaAdi ruupas of Lord Vishnu.

Without chanting of the word Kesava (Kesavaaya Namaha) none of the Vedic rituals begins. Kesava is the slayer of demon Keshi and hence is referred as Keshiha > "kEsavaH-kEsiHaA-hAriH"

Lord Sri Krishna is famously called as Kesava. We find a reference to the word Kesava in sloka # 3 and 69 of Sri Vishnu Sahasranaama Stothram.

Aakaasaat Patitam Thoyam Yathaa Gachchati Saagaram
Sarva Deva Namaskaaram Kesavam Pratigatchchati;

➤ **NARAYANA** (Naaraayanaaya Namaha)

'eko nārāyaṇaḥ Na dvitīyo'sti kaścit'

there is only one NaAraAyana the Supreme God; Aadipurusha;
there is no one superior to Him; He is second to none.

Lord Narayana is number ONE in the Universe. There is no other in any way whatsoever. He is Adviteeya.

He is Panchaniyamaka Bhagawadrupa (Aniruddha-Pradyumna-Sankarshana-Vasudeva-Narayana) the plenary expansions of Lord Vishnu the Hari Sarvottama the ever green supreme God Vishnu.

He is unblemished and free from all sins; doshadoora;

nArAyaNAya paripUrNaguNArNavAya
vishvodayasthithilayonniyatipradAya |
j~nAnapradAya vibudhAsurasaukhyaduHkha
satkAraNAya vitatAya namo namaste ||

My repeated and pious Salutations to the Supreme God
Naaraayana;

who is like an ocean of full and auspicious attributes, anantha
kalyaana guna paripoorna;

who is cause of origin, sustenance; destruction and supreme
guidance of the universe,

who is the giver of all knowledge, who is all pervading and who is
the abiding cause of salvation to the Gods/Noble and
damnation/sorrow to the Asuras/wicked.

He is "SarValaksHanaLaksHanyaH"

the one who has all auspicious features matchless and
unparalleled in excellence; the one who is eulogized by Vedas; He
is Ananta-Kalyana-Guna-Paripoorna;

He is the Paramaatma, saakshaatt (per-se) SriManNaaraayana
the MokshakaAraka, the one who destroys (Hari) the cycle of
birth and death.

"Moksham NaAraAyanaaddhichhett"

Giving Moksha is the prerogative of Lord SriManNaaraayana the
one and the only one to grant Moksha to the deserving;

He is Moksha Pradhatha, bestower of ultimate salvation to the
deserving souls including Brahmaadi Devathas.

He is the ultimate abode and most coveted place where every
soul would be longing to go and stay eternally.

NaAraAyana is a highly popular name by which the all pervading
Supreme God Vishnu is called. It is the primordial form (Moola
Roopa) of Bhagavantha;

Several Puranas and Vedic scripts have eulogized His qualities, merits, magnificence and his supremacy.

Sri Vishnu Sahasranama Stothram (sloka # 26) eulogizes as "satkartaa satkritah saadhur jahnur-naaraayano narah"

Nara + Yana = Narayana. Nara is generally referred to the mankind and Yana means the conveyance. Narayana means the conveyance or the sole vehicle for the human beings to depend upon for their ultimate journey of salvation.

Aaayana also means the direction and Naaraayana is the one who shows direction to the mankind towards the ultimate reality.

The word Naara is also associated with another meaning for water. NaAraAyana means the one whose abode is water. NaAraAyana according to this etymology is the one who moves (floats) in the infinite waters and is also the water itself, the one who lives in water.

Famous Ashtaakshari (eight lettered) manthra Om! Namoh Naaraayanaaya! dedicated to Lord NaAraayana is Kyvalya (salvation) manthra without reciting of which even the Gaayathri manthra becomes ineffective. The story of Ajamila in Bhagavatha Purana extols the glory and power of the divine word "Narayana"

The very first sloka in MahaBharata starts with "Narayana"> "nArAyaNam namaskrutya naranchaiva narOttamam" offering reverential obeisance to Lord Narayana the Supreme personality of GodHead who is the best among the super most beings **Purushottama;**



“KaAlascha Naaraayanah”

Time is arising out of Lord Naaraayana. He is Kaala Niyaamaka, the governing lord and Presiding Deity of the eternal time. He is Niyaamaka of the Universe; He is Sarva Niyaamaka;

NaAraAyaana is the divine law maker and law giver. He is the great ruler; ordainer; He is the dispenser of fruits of action.

He is the ultimate truth and the ultimate divine power;

jaṅgamājaṅgamam cedam jagannārāyaṇōdbhavam

(जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम्)

Sages (Rushis), Pitrus, Devatas, Pancha Bhootas, great elements, livings things, non-living things, movable, immovable have all

originated from the Supreme God, Hari Sarvottama -
SriManNaAraAyana;

ṛṣayaḥ pitarō devā mahābhūtāni dhātavaḥ |
jaṅgamājaṅgamam cedam jagannārāyaṇōdbhavam ||

This simple sloka from Sri Vishnu Sahasranama Stotra (Phala
Sruthi) is an eye opener for those who don't believe/keep
doubting about the cause/origin/existence of the universe and its
elements;

He is **DhaAta - VidHaAta - DhaAturUttama**;

Narayana is the great supporter (Dhatu) of the universe,
the vital force and sustaining power of all beings;

He is the divine law maker and law giver.

He is the great ruler; ordainer; (VidHaAta).

He is the dispenser of fruits of action.

He is the subtlest (Dhatu) without which no existence is ever
possible;

He is the substratum for the world, the one who is the support to
the universe and the one who is the ultimate support
DhaAturUttama;

He is the great nourisher and supporter of the Universe, the one
who is PUSHTI the vital force and sustaining power of all beings

He is **"Eko Vishnu Mahadbhutih"**

the one and the only one gigantic (mega) presence in the
universe and that is Lord Vishnu who is there everywhere. Entire

Universe comprising of living beings, non living things etc. has emanated from NaAraayana the Supreme God;

nārāyaṇād dvādaśādityā rudrā vasavas sarvāṇi ca chandāṃsi !

Dwadasa Aadityas', Ekaadasa Rudras', Ashta Vasus', Chandas... all have emanated from the Primordial Supreme God NAARAAAYANA;

This is just a tiny example of the glory, significance and excellence of Lord Vishnu; the culmination of which Lord Sri Krishna explains in Bhagawadgita His mighty/multivarious (VIBHOOTI) manifestations in the form an exclusive chapter VIBHOOTI YOGA (10th Canto);

nārāyaṇāt prajāpatayah prajāyante (Narayana Upanishad) - from Lord NAraYana emanate the PraJapatis the Divine Progenitors; Prajapathi means the one who procreates.

Always with Goddess Lakshmi Devi, He is LakshmiNarayana;

As antaryaami of Sun God (Surya) He is Savithru naamaka Narayana;

"Vanamaali gadee shaarngēe shankhii chakrii cha nandakii
Shrimannaaraayano vishnur-vaasudevo-abhirakshathu"

Lord Sri ManNaAraAyana..... the one who is adorned with a garland of forest flowers; who is symbolized holding the mace (Gada), Bow (Shanrga), Conch (Shankha), the Disk (Sudarshana Chakra) and a Sword called Nandaka who is known as Vishnu and VaAsudeva protect us and bestow happiness to one and all.

Sri Venkatesha Stothram (Brahmanda Purana) eulogizes Lord Srinivasa as > "Varaaho Vaamanaschaiva Naaraayana
Adhokshajah" the one who is beyond description, undefinable,

inexplicable, immeasurable; It is impossible to pin-point/specify His roopa/appearance; He is Larger than the largest (Viswam) and smaller than the smallest conceivable;

SreE bHagavaAnuvaAcHa...

aArtaa vishHaNNaaH shitHilaashcha bhiitaaH
ghoresHhu cha vyaAdhishhu varttamaAnaaH |
sa.nkiirtya naAraayaNa sHabda maatraM
viMukta duHkhaaH sukHino bhaVanti ||

Above sloka which forms part of Phala Stuti of Sri Vishnu Sahasranama Stothram where in the Supreme God Vishnu Himself is giving an assurance that....

Whenever one is Worried, Sad, Broken, Afraid, Severely ill, Heard bad things; in all such cases, He (the Lord) will take care of those who recite/sing the divine name NAARAAAYANA.

➤ **MAADHAV**A (Maadhavaaya Namaha)

Maadhava means, one who is the consort of Goddess Lakshmi Devi, one who is the bestower and Lord of superior knowledge; the one who is propounder or the one who advocates or the one who promulgate the knowledge of the Supreme being (Himself); one who directs an individual towards performing of good deeds; attaining true knowledge;

He is "**Madhavo-Madhusuudana**",

the one who has slain the demon Madhu; one who is a great nourisher; who is as sweet and delicious as Honey (Madhu); the one who was born in the clan of King Madhu.

We find a reference to the words Madhava – Madhusuudana in sloka # 8,18,78 of Sri Vishnu Sahasranama Stothram;

In the context of Maagha Maasam MADHAVA is Maasa Niyaamaka the presiding deity, governing Lord.

na mAdhavasamo devo na cha madhvasamo guruH | na
tadvAkyasamaM shAstraM na cha tajj~nasamaH pumAn.h ||

There is no God equal to Sri Maadhava (Lakshmi pati); there is no Guru equal to Sri Madhwacharya; there is no shastra equal to the divine words of Sri Madhwacharya & there is no person to equal the one who knows Sri Madhwa Shastra.



At Prayaga Kshethra, Lord Vishnu is worshiped with 12 different names and forms known as > DwaAdasha MaAdhav...

- 1) Vata Madhav 2) Akshaya Madhav 3) Moola Madhav
- 4) Shankha Madhav 5) Chakra Madhav 6) Gada Madhav
- 7) Padma Madhav 8) Ananta Madhav 9) Bindu Madhav
- 10) Manohar Madhav 11) Asi Madhav and 12) Veni Madhav.

➤ **GOVINDA** (Govindaaya Namaha)

GOVINDA is one of the popular names of Lord Vishnu that we come across the divine name Govinda in sloka # 20 & 58 of Sri Vishnu Sahasranaama Stothram.

"govindo govidam patih"

Govinda means... the One who is the Lord of Cows, protector of Cows, the one who has lifted the hill called Goverdhanagiri with His little finger to save and protect the Cows and Cowherds, also the one who is the protector of Earth.

ಗೋವರ್ಧನಧರಂ ವಂದೇ ಗೋಪಾಲಂ ಗೋಪರೂಪಿಣಂ |

ಗೋಕುಲೋತ್ಸವಮೀಶಾನಂ ಗೋವಿಂದಂ ಗೋಪಿಕಾಪ್ರಿಯಂ ||

govardhana dharam vande, gopalam gopa rupinam
gokulutsava me isanam, govindam gopika priyam

गोवर्धनधरं वंदे गोपालं गोपरूपिणं ।

गोकुलोत्सवमीशानं गोविंदं गोपिकाप्रियं ।

Lord Sri Krishna is popularly called as Govinda, who is also known as Gopala the protector of cows. Lord Sri Krishna is Gau-Vatsala who shows VaAtsalaya towards Cows;

नमो ब्रह्मण्य देवाय गोब्राह्मण हिताय च ।

जगत् हिताय कृष्णाय गोविन्दाय नमो नमः ॥

Namo Brahmanya Devaaya Go-Braahmanna Hitaaya Ca |
Jagat Hitaaya Krssnnaaya Govindaaya Namoh Namah ||



My repeated salutations to the Supreme God, ParaBrahma;
the one Who is the well-wisher of Cows and Brahmins;
the one Who is the benefactor of the whole world;
the one Who is Lord Sri Krishna Who is the Govinda;

Go means Vedas (knowledge) and Vinda means getting or to obtain or to find.

Govinda means the One Who is the protector of Vedas and who is eulogized by Vedas and who can be obtained by the knowledge of sacred scripts.

Go also means the one who helps us to survive or surmount the earthly existence and reach Supreme realization.

Govinda hAriH Govinda 🙏 Gokula nandana Govindaa...

Lord Sri VenkatEswara (Srinivasa) is popularly referred to as Govinda.

In Sri Venkatesha Stothram (Brahmanda Purana) He is eulogized as....

Govindo Gopathih Krushnah Kesavo Garudadhawah (sloka #3)

Achyutha-anantha-Govindo VishnurVenkatanaayakah (sloka # 7)

We find lakhs of pilgrims chanting Govinda manthra while they enter the abode of Lord Venkateshwara at Tirumala Kshethra.

Power of this Govinda manthra is such that; it gives them the required energy to stand in long queues; wait for long hours just to have a glimpse of the presiding Deity of Tirumala. Not only that, it also gives them the stamina to come on foot trekking 3661 steps and walk 9 km from Tirupathi.

KrushNaAya VaAsudEvaAya HarAye ParaMaAtmanE |
PranathHa kLEsaNaAshaAya GoviNdaAya NaMo NamaHa ||

KLESHA means grief/suffering/troubles.... Lord Sri Krishna who is the Supreme God SriHari/Vaasudeva who is called as Govinda is the one who destroys sufferings of those who surrender to him; who offer him obeisance, salutations with bhakti, humility and reverence;

The name Govinda also figures in Sri Vishnu Naamathraya Japa viz. Achyutaya Namaha, Ananthaaya Namaha and Govindaaya Namaha.

Sankalpa sloka begins with reciting Govinda-Govinda... No sacred ritual will be complete without chanting of the three popular names of Lord Vishnu Achhyuta – Ananta – Govinda which is known as Naama Trayam.

Lord Vishnu in the name of Govinda is the presiding Deity (Masa Niyamaka) governing the month of Phalguna masam.



➤ **VISHNU** (Vishnave Namaha)

Very first letter in the word Vishnu (V) stands for...

**VISHNU - VISWAM - VISWATHOMUKHA – VISWAMOORTHY;
VISVAMBHARA - VISWAYONI - VISWAKARMA – VISWAATMA;
VASHATKAARA etc;**

Vishnu means the one who is all pervasive, eternal, beyond all boundaries and for whom there is no limit either by space, time or location.

Literally the term VISHNU indicates the one Who is verily the Tallest God, tallest in stature, at the Summit, who expands/penetrates in manifold directions/ways;

Vishnu is the cosmic builder, the one who created different entities in the Universe and also the one who destroys everything at the time of deluge. He is Creator of the Universe, whose womb

is the source of origin of the Universe, Brahmaadi Devatas and Jeevas.

He is the cause of the universe, directly responsible for creation of everything in the universe. There cannot be any other cause other than Vishnu for creation of the universe. He manifests himself first before creation of the universe.

He is beyond perception (**Adhokshajah**) through senses and beyond knowledge acquired through senses.

He is the protector of Vedas; the one who is eulogized by Vedas and the one who can be obtained by knowledge (Yatharthha Jnaana) of sacred scripts.

He is extolled in the world as well as in Vedas (sacred scripts) as the Supreme Being (Sarvottama). The very first sloka of Sri Vishnu Sahasranaama Stothram eulogizes Lord Vishnu as...

"Viswam-Vishnur-Vashatkaaro-Bhoota-Bhavya-Bhavat-Prabhuh..."

Vishnu is the one who dwells in all beings, present every where, the one who dwells in each and every element of this universe and everything dwells in Him.

He is the solitary unique soul (ParamaAtma) of outstanding excellence;

He is the mega spirit present in every being of the entire universe,

He is the Heart and soul of the universe and the only Aatman (soul) that existed in the beginning;

Vashatkarah means the one who possess divine and auspicious qualities like;

- Comprehensive control over everything (sovereignty/lordship);
- All capabilities to do and undo anything and everything;
- All accomplishments (Yashass);
- Bountiful riches and prosperity,
- All knowledge in full form; and
- Total dispassionateness (non attachment);

Lord Vishnu is free from all imperfections > nIrdhosha/doshadoora and possessor of auspicious, best and unlimited attributes > aNantakalyaAnaGuna paripoorna like... jnaana, bala, aishvarya, viirya, shakti, and tejas etc. all good qualities of excellence.

He is **Bhoota-Bhavya-Bhavat-Prabhuh** > Lord of the past; present and future.

He is **BHAGAVAN** (Bhagavantha) > the one who is worthy of worship, holy, divine, venerable, the Supreme God - Hari Sarvottama.

Aakaasa (sky/ether); Vaayu (air); Jala (water); Agni (tejas/fire); and Pruthvi (earth); collectively known as Panchamaha-Bhootaas the five basic elements of nature are the creation of the all pervading supreme God Vishnu the Mahadbhuutah;

eko vishhNur-mahadbhuutaM
pRithag-bhuutaanyanekashaH!
Trii.nlokaan-vyaapya bhuutaatmaa
bhu.nkte vishvabhug-avyayaH!!

Ancient scripts declare God as “**Eko VisHnu MaHadbHutah**”

There is only one gigantic (mega) presence in the universe and that is Lord Vishnu who is there everywhere.

Matchless and unparalleled in excellence Vishnu is the primordial supreme God, the mega spirit, the one who pervades the many, various and different objects of three worlds of souls.

He is the one who grasps all movable and immovable objects in the universe towards Him at the time of great deluge destroying them while He (Lord Vishnu) remaining composed and untainted;

He is the one who has infinite number of forms and He dwells in the entire Universe; He is invincible > **AcHyutA**;

His glory is infinite. He is highly meritorious among the meritorious. He is beyond description/comprehension;

He is the God of Gods the Supreme God Maha-VisHnu the Hari Sarvottama; Anantha kalyaAna GUNA paripoorna, nirdosHa, dosHadoora, the SuprEme and independent rEality, VashHAtkaAra - '**nAham kartA hariH kartA**'

"TribHuvana VapUsham VisHnumeEsham NamaAmi"



The three worlds (Bhur-Bhuvah-Svah) symbolize the body of the Supreme God and as such the entire universe is nothing but the marvellous & beautiful form (embodiment) of Lord Vishnu.

My obeisance and salutations to that Vishnu the Eeswarah who is omnipotent, omnipresent and omniscient;

Eesha means Master - Vishnu is the Master of Masters - Over Lord of all Gods - He is the Supreme.

Vishnu is the ONE AND THE ONLY GOD; all others are His servants (Kinkararu) and dependent on Him for existence;

Lord Vishnu is NiyaAmaka (Sarva NiyaAmaka) of the Universe; the divine law maker and law giver. He is the great ruler; ordainer; governing lord and presiding deity of the eternal Time > Kaala Niyaamaka > **Kaalo~`smi Loka.....**;

Niyaamaka means the one who governs; appoints; assigns; instructs; guides and controls etc. Concealed in the word Niyaamaka is Niyama; meaning the rules, policies, principles, regulations; set of laws.

Sri Vishnu Sahasranama is such a beautiful/meaningful hymn, an essence of Vedas, is a gift to the mankind carved out from Panchama Veda the Maha-Bharata.

It is not just calling out names of the Supreme God Vishnu rather it denotes the attributes of AnantaKalyana Guna Paripoorna Bhagavantha;

If we may know just one meaning (literal) for each naama, Sri MadAcharyaru says/showed hundreds of meaning could be interpreted for each naAma;

Vishnu is the ultimate Dharma and ultimate Tattva and worshiping/praying Him with proper anusandhana of his qualities is perhaps the quintessence of Sri Vishnu Sahasrnama Stothra.

Lord Vishnu is the source and from whom originated are the four great human values viz. > dhArma-artHa-kaAma-moksHa;

MuktaAnaaM ParamaaGatiH (SVSN - sloka # 2)

He is the ultimate abode and most coveted place where every soul would be longing to go and stay eternally.

He is Moksha Pradhatha, bestower of ultimate salvation to the deserving souls including Brahmaadi Devathas.

Akhila amnayaika vedyo HariH (Prameya Navaratnas);

All Vedas speak (eulogize) Lord Sri Hari - Vishnu is to be perceived in His nature through Holy Scriptures and only through them.

Vishnu is Veda-VEdyah;

His glory is infinite. He is highly meritorious among the meritorious.

No one can describe or define Him precisely.

Is it possible for anyone in this Universe to describe Lord Vishnu? the Supreme God - Hari Sarvottama;

He is **ANIRDESHYA** - the one who is beyond description,

undefinable, inexplicable, He is beyond perception; it is impossible to pin-point/specify His roopa/appearance; He is Larger than the largest (Viswam) and smaller than the smallest conceivable;

Lord VishNu to be remembered/worshiped always is the greatest injunction of shastras/Vedas/Puranas; all other rules being secondary;

Lord Vishnu is the Supreme Brahman and independent Supreme Reality is the central theme/concept of Dvaita Vedanta;

Understanding Vishnu Sarvottamatva is of paramount importance since it is the first and the most important tenet which Sri Madhvacharyaru an incarnation of Lord VaAyu has emphatically re-established in his Siddhantha (philosophy) Madhva/Dvaita/Tattvavaada.

Vishnu bhakti/faith in Lord Vishnu is one of the fundamentals/foundation of Dvaita ethics;

➤ **Madhusuudana** (Madhusuudhanaaya Namaha)

Madhu is one of the several thousand names of Lord Vishnu; > MaDhusUudana (sloka # 8); > mAaDhaVo.mADhUh (sloka # 18) of Sri Vishnu Sahasranaama Stothram;

the one who is the slayer of the demon MADHU;



Lord Vishnu in His incarnation as Hayagreeva has killed the demons Madhu & Kaitabha to restore the lost Vedas stolen from Lord Brahma. We find a reference to this in Sri MadBhagavatham in 2nd and 7th Canto.

Madhu-Kaitabha are personification of passion and ignorance and Lord Vishnu as Hayagreeva is the Supreme God of Knowledge and destroyer of ignorance.

In Sri Vishnu Sahasranama stothram sloka # 88 we find Lord Vishnu being described as > Shatrujit – Shatrutapanah;

that means, He is the destroyer of all evil forces; who can conquer any army; who is a terror and who can create panic in the enemy camp.

Such a Lord, Vishnu is not only the slayer of external enemies but also the destroyer of internal enemies' viz. the Arishadvargas. He is an Ari (Shatru) to Arishadvargas.

Whoever follows the path of Adharma (Asuras) are enemies (Ripu) of Lord Vishnu.

He is "Madhavo-Madhusuudana", the one who is as sweet and delicious as Honey (Madhu); the one who is a great nourisher; the one who was born in the clan of King Madhu.

➤ **THRIVIKRAMA** (Thrivikramaaya Namaha)

AaNando nanDano naNdah satya.dHarma~triviKramah

➡ UPENDRO - VAAMANAH - THRIVIKRAMAH...

(Sri Vishnu Sahasranama Stothram sloka # 17 & 56)

We come across this personality/attribute THRIVIKRAMA of the Supreme Godhead Lord Vishnu during VAMANA~Avathara.

While suppressing the pride and vanity of King Bali, He was known as THRIVIKRAMA when He grew to a gigantic size and conquered the three worlds, Earth, Upper worlds and Nether worlds with just three paces of his foot.



While manifesting THRIVIKRAMA roopa ParamaAtma's foot touched the zenith when VISHNU PAADODDBHAVI (GANGA) emerged out;

Thrivikrama (Lord Vishnu) is **AteEndriyaH** - the one who is beyond description (Anirdeshya) beyond our perception and reach of our senses; He is Adhokshajah; the one who is beyond description, undefinable, inexplicable, immeasurable; It is impossible to pin-point/specify His roopa/appearance; He is Larger than the largest (Viswam) and smaller than the smallest conceivable; These attributes/qualities of the Supreme God are visible/re-established in VamanaAvatara.

➤ **AaNando nanDano naNdah** - what does it indicate?

the one who is always joyous and the one who gives delight (Aananda) to this universe. the one who is the origin of happiness, the ultimate abode of delight and who is perennially blissful; the one who is the remover of all unhappiness; who else other than Hari Sarvottama - Lord Vishnu;

Nandana means delighter, the one who gives happiness Lord Vishnu who is Thrivikrama who is Nandah the one who is accomplished with all perfections.

➤ **SATHYA-DHARMA-THRIVIKRAMAH** - what does it indicate?

Lord VISHNU who is THRIVIKRAMA is the truth and is eternal.

His concepts and creations are truth.

His avatharas (incarnations) are truth.

He is an embodiment of truth and

Sathya is his costume.

He is Sathya-dharma-parayana,

He is the custodian of truth, virtue and justice.

He always protects his true devotees.

He is a personification of Dharma and

His avatharas are always for protecting Sathya and dharma.

He is the ultimate reality for his devotees.

Verily He is a true God, not an illusion.

➤ **VAMANA** (Vaamanaaya Namaha)

UPENDRO - VAAMANAH - THRIVIKRAMAH

(Sri Vishnu Sahasranama Stothram sloka # 17 & 56)

We come across this personality VAMANA of the Supreme Godhead Lord Vishnu that was fifth in the line of Dasavatharas. This avathara took place during Tretha Yuga before Sri Parashurama Avathara.

Lord VaAmana was born as son of Sage Kashyapa (Kashyapa Prajapathi) and his wife Adithi in accordance to the penance performed by the couple and prayers of IndraAdi Devatas;

He was known as VAMANA because he was dwarf in form at the beginning. While suppressing the pride and vanity of King Bali, He was known as THRIVIKRAMA when He grew to a gigantic size and conquered the three worlds, Earth, Upper worlds and Nether worlds with just three paces of his foot.

Born to Sage Kasyapa and Adithi, He was also referred as UPENDRA the younger brother of Indra. UPA also means 'above' indicating that He is much much superior (**AteEndra**) to Indra He is the Supreme God Vishnu - Hari Sarvottama.

ಅಭ್ರಶ್ಯಾಮಃ ಶುಭ್ರಯಜ್ಞೋಪವೀತೀ ಸತ್ಕೌಪೀನಃ ಪೀತಕೃಷ್ಣಾಜಿನಶ್ರೀಃ |

ಭತ್ತೀ ದಂಡೀ ಪುಂಡರೀಕಾಯತಾಕ್ಷಃ ಪಾಯಾದ್ಧೇವೋ ವಾಮನೋ ಬ್ರಹ್ಮಚಾರೀ ||

ಅಜಿನ ದಂಡ ಕಮಂಡಲ ಮೇಖಲ ರುಚಿರ ಪಾವನ ವಾಮನ ಮೂರ್ತಯೇ |

ಮಿತ ಜಗತ್ರಿತಯಾಯ ಜಿತಾರಯ ನಿಗಮ ವಾಕ್ಯಟವೇ ವಟವೇ ನಮಃ ||

aBraSyAmaH SuBrayaj~jopavItI satkoupInaH

pItakRuShNAjinaSrIH |

CatrI daMDI puMDarIkAyatAkShaH pAyAddevo vAmano

brahmachArI ||

ajinadaMDakamaMDalameKalAruchirapAvanavAmanamUrtaye |

mitajagattritayAya jitAraye nigamavAkpaTave baTave namaH ||

(**Dadhi Vamana Stothra...**)

wearing a Koupeena (Loin cloth) given by Aditi (Mother), a sacred thread provided by Bruhaspathi, holding a Chatthra (Umbrella) in one hand and Dhanda (stick) provided by Chandra;

Kamandalu (water jug) provided by Brahma in the other hand, Mekhala (belt) provided by Kashyapa; Akshamala by Saraswati Devi; his upper body covered with Krishnajina provided by Bhu-Devi; wearing a ring (Pavithra) of Dharbha (Kusa) provided by Sapta-Rushis; Bhikshapatra provided by Kubera;

Bhiksha given by Parvati Devi; Surya (Sun-God) pronounced Gayathri;

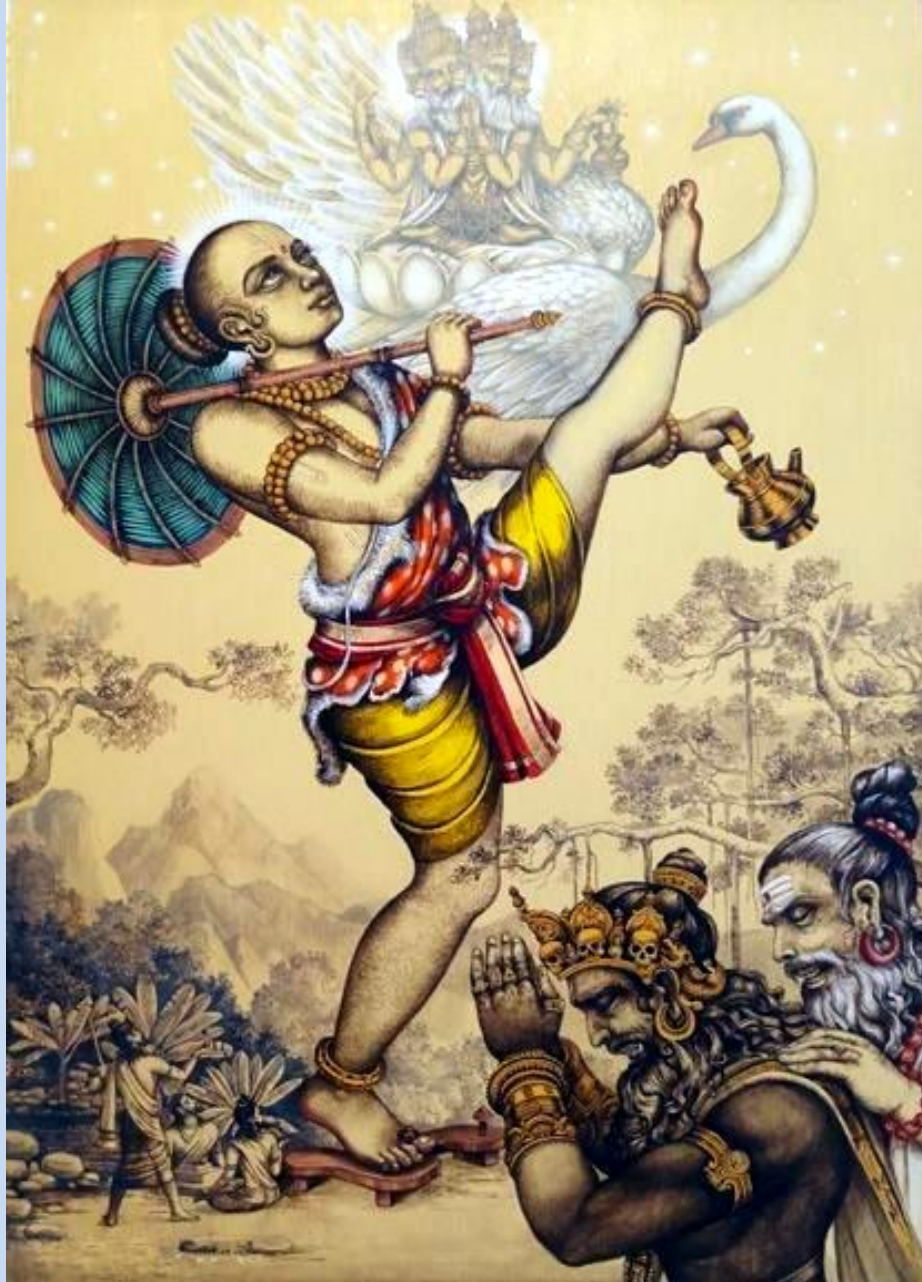
Apart from DasaAvathra we come across all the three names of VaAmana (Thrivikrama, Vamana and Upendra) in Chaturvimshati Kesavaadi vYuHa ruupas' of Lord Vishnu with interchange in holding of Ayudhas;

An exclusive Purana named after Lord Vaamana called Sri Vaamana Purana scripted by Lord & Sage Sri Vedavyasa forms part of the 18 great Puranas called Ashtaadasa Puraanas.

Sri Venkatesha Stotram (Brahmanda Purana) eulogizes Lord Srinivasa as, "Varaaho VAaMANAschaiva Naaraayana Adhokshajah"

SIGNIFICANCE/UNIQUENESS OF VAMANA AVATHARA...

Lord Vishnu took this avathara in order to suppress the arrogance, vanity and pride of Emperor Bali (Bali Chakravarthi) and to restore the glory, power and authority of Lord Indra over the Heaven who had lost his power and kingdom (Swarga) to King Bali.



Uniqueness of this Avathara is that the Lord did not use any weapon. The only weapon he used was that of imploring King Bali in accordance to the Brahmanic (Brahmachari) form he had attained.

Lord Vishnu as Vaamana did not kill King Bali even though he was an Asura. He conquered him in a Vedic way with his intelligence.

Lord had to resort to this strategy due to the promise/boon he had made to his beloved devotee Prahlada not to kill any of his descendants. Bali was grandson of Prahlada.

"HARI SARVOTTAMATVA" re-established in VAMANA avatara;

SARANAAGATHA VATSALA - This attribute/quality of the Supreme God Vishnu re-established in Vamana Avatara;

Hidden behind every Avathara of Paramatma is always a message/moral conveyed. In Vaamana Avathara the message is Saranagathi (total surrender) to the Supreme God however mighty one may be.

King Bali had no other choice but to surrender to Lord Thrivikrama who had conquered the three worlds.

When once you shed your ego and surrender totally with devotion at the feet of the Supreme God there is nothing to worry about; one will get total protection. Because Lord is SARANAAGATHA VATSALA

When King Bali surrendered in front of Lord VaAmana with total devotion, Lord was very much pleased and gave him boons voluntarily without even being asked by King Bali

By the touch of Lord's foot on the head of King Bali all his sins got cleaned up and he became immortal (Chiranjeevi).

Bhagavantha not only made him the ruler of the nether world Suthala but also assured him that He would always protect his kingdom. He also assured Bali that he would become Indra in the next Manvanthara.

"vAmana vAmana mANava vEsha daitya varAntaka kAraNa rUpa"
(Dwadasa Stotra)

> VAMANA AVATARA - VISHNU PADODBHAVI GANGA-AVATHARANA...

When Maha Bali completed the ritual process of donating the land, Lord Vamana assumed his cosmic form (Trivikrama roopi Bhagavantha), measured the entire Earth including the nether worlds by his first step.

With his second step He measured the entire upper worlds. When his foot reached the zenith it reached the Sathya Loka where Lord Brahma stays.

At that time sacred waters emanated from the lotus foot of the Supreme Lord Vishnu and entered Sathyaloka. Lord Brahma washed the Lord's foot with that water and collected it in His Kamandalu.

The water that has emerged out of Lord Sri ManNarayana's foot came to be revered as Vishnu Paadodbhavi (Goddess Ganga) who thenceforth started living in the Heaven as Swarga Ganga assuming the form of a river.

Vamana (Lord Vishnu) is AteEndriyaH - the one who is beyond description (Anirdeshya) beyond our perception and reach of our senses; He is Adhokshajah; the one who is beyond description, undefinable, inexplicable, immeasurable; It is impossible to pin-point/specify His roopa/appearance; He is Larger than the largest (Viswam) and smaller than the smallest conceivable; These attributes/qualities of the Supreme God are visible/re-established in VamanaAvatara.

vAmano buddhidAtA cha dravyastho vAmanaH smRutaH |
vAmanastArakoBhABhyAm vAmanAya namo namaH ||
(Dadhi-Vamana stothram)



➤ **sRiDhaRa** (Sreedharaaya Namaha)

śrīdharaḥ śrīkaraḥ śreyaḥ śrīmān lōkatrayāśrayaḥ...

Sri means Goddess Sri Maha Lakshmi and Dhara means bearing. SriDhara means the One who always bears on His chest Goddess Sri Maha Lakshmi. He is *SriVaTsaVaKshA* – *SriVaAsA* – *SriPathiH*...

The one who bears an auspicious mole (emblem) on his Chest (*SriVaTsavaksHa*). This auspicious mole is none other than Goddess Lakshmi.

The one who is the abode for Goddess Lakshmi (*SriVaAsa*) who (*Lakshmi*) eternally lives with Her Lord (*SriPathi*). He is *Lakshmi-NaAraayana*. They always live together, they are inseparable.

Where Lakshmi is not present Sri Hari will not be there and where Sri Hari is not there Lakshmi does not stay.



SHRIKARA ...

the one who bestows/confers/gives his devotees' prosperity (Sri), all types of wealth, jnaAna, Aiswarya etc...

SHREYAH...

means Shreyas/welfare/well-being, prosperity, happiness; Lord Vishnu is the Shreyas/well-wisher of his devotees;

the one who is an epitome of Shreyas/Hitakara (benefactor) of the Universe and its beings; the one who is the giver of ultimate shreyas/bliss (Moksha) to his devotees;

SreEmaAn...

the one who is possessor of all wealth (SreeMantha); the one who is possessor of Sri (Maha Lakshmi); the one who is VashatkaAra - possessor of all auspicious/divine qualities,

- Comprehensive control over everything (sovereignty/lordship);
- All capabilities to do and undo anything and everything;
- All accomplishments (Yashass);
- Bountiful riches and prosperity,
- All knowledge in full form; and
- Total dispassionateness (non attachment);

Lord Vishnu is free from all imperfections and possessor of auspicious, best and unlimited attributes like...

jnaana, bala, aishvarya, viirya, shakti, and tejas etc. all good qualities of excellence; He is SreEmaNta of the Universe;

He is "SarValakshHanaLaksHanyaH" the one who has all auspicious features matchless and unparalleled in excellence; the one who is eulogized by Vedas; He is Ananta-Kalyana-Guna-Paripoorna;

LōkatrayāśrayaH.... the one who is the ultimate refuge (Aashraya)/shelter/support for the three worlds;

the one who is the substratum for the universe;

He is Lord VisHnu the SreEkaraNarayana...

sriidah sriishah sriinivasah sriinidhih srii-vibhavanah
śrīdharaḥ śrīkaraḥ śreyaḥ śrīmān lōkatrayāśrayaḥ

➤ **Hrusheeksha** (Hrusheekshaaya Namaha)

Hrishikesha (Hrishika + Eesha) means Lord of the senses, the one who is the controller and master of sense-organs of all including BrahmaAdi devatas. Based on the term Kesha in the name Kesava (Ka + Eesha + Va) He is the origin for and governing Lord of Brahma + Rudra;

Kesa means hair or a ray of light. Kesava means the one who has a long and beautiful hair, whose hair is very charming, filled with supreme fragrance.

He is lord of the rays of light emanated from the Luminaries including Sun & Moon who are glowing because of His presence in them as antharyaami. In Bhagawadgita-Vibhooti Yoga, Lord Sri Krishna says that He is Vishnu among the Adityas and Moon among the Stars and of the Senes He is the Mind (Manassu).

Lord Vishnu in the name Hrishikesha is the presiding Deity (masa niyamaka) for Bhadrapada Masam.

Aprameyo hrishheekesah padmanaabho-a- maraprabhuh (Sri Vishnu Sahasranama Stothram – sloka # 6)

➤ **Padmanabha** (Padmanaabhaaya Namaha)

PadmaNabHa means the one who has a Lotus like navel or the one who has Lotus in the navel that has given birth to the creation. The lotus stalk that emerged from His navel/naabhi at the time of universal dawn unfurled into a magnificent lotus (Padma/Kamala) in the midst of which appeared Lord Brahma that marks the beginning of Padma Kalpa.

As PadmanaAbha, Lord Vishnu is the primordial and supreme Prajapathi (the one who procreates) the one who has given birth to Srushtikartha Brahma. He is Damodara the one whose abdomen is the abode for the entire universe or the one in whose belly rests the entire universe; the one on whose support the entire Universe is rested;

He is Creator of the Universe, whose womb is the source of origin of the Universe, Brahmaadi Devatas and Jeevas. He is the cause of the universe, directly responsible for creation of everything in

the universe. There cannot be any other cause other than Vishnu for creation of the universe. He manifests himself first before creation of the universe.

jaṅgamājaṅgamaṁ cedam jagannārāyaṇōdbhavam

(जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम्)

Sages (Rushis), Pitrus, Devatas, Pancha Bhootas, great elements, livings things, non-living things, movable, immovable have all originated from the Supreme God, Hari Sarvottama - SriManNaAraAyana;

Like featus gets nourishment through the umbilical chord when it is in Mother's womb, similarly Padmanabha is the great nourisher supporter (Dhatu) of the universe, the vital force and sustaining power of all beings; He is the subtlest (Dhatu) without which no existence is ever possible. He is the substratum for the world, the one who is the support to the universe and the one who is the ultimate support (DhaAturUttama); He is the PUSHTI the vital force and sustaining power of all beings - **DhaAta - VidHaAta - DhaAturUttama;**

SaAntaakaAram Bhujaga-Sayanam PadmanaAbham Suresham
VishvaAdhaAram Gagana-Sadrisham Meghavarnam Shubha-Angam
Lakshmii-KaAntam Kamala-Nayanam Yogibhir-dhyana-gamyam
Vande Vishnum Bhava-Bhaya-Haram Sarva-Lokaika-NaAtHam

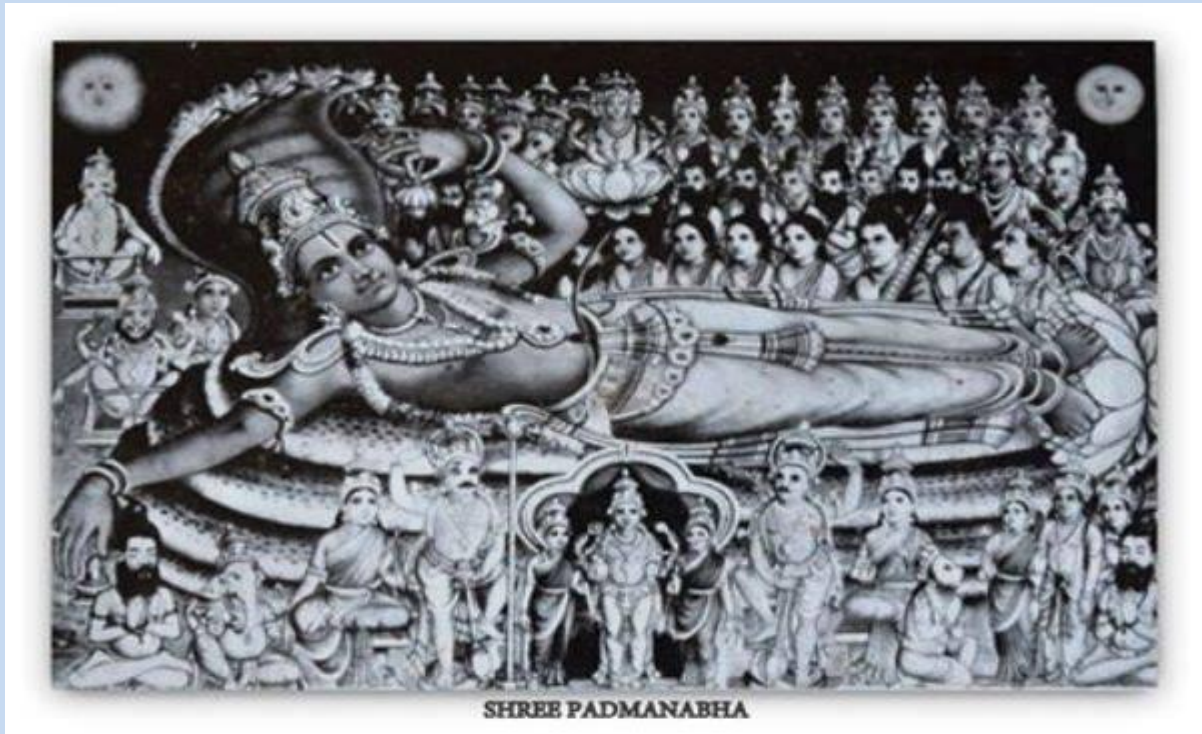
He is called AnanthHa PadManabHa, Vishnu the Hari Sarvottama in reclining posture the one who rests on the mighty Aadisesha.

He resides not only in the lotus called universe or brahmanda kamala, but also in our hrudaya-kamala. That's why in the worship of Lord Vishnu, He is installed/meditated upon as being seated on a Lotus.

Anantha is one of the most important attributes (ANANTATA) of ANANTHA KALYANA GUNA PARIPOORNA Lord Vishnu the one who has countless number of auspicious/meritorious qualities/attributes which even Goddess Lakshmi Devi cannot count.

Anantha means the one...who is all pervasive, eternal, beyond all boundaries and for whom there is no limit either by space, time or location;

He is the one who has infinite number of forms and who dwells in the entire Universe, who is invincible and omnipresent. His glory is infinite. He is highly meritorious among the meritorious. No one can describe or define Him precisely.



Namostvananthaya Sahasramuurthaye!
SahasraPaadaakshi Sirorubaahave!
Sahasranaamne Purushaya Saswathe!
SahasraKoti Yugadhaarine Namah!! (Brahma Uvaacha)

Salutations to the Infinite (Anantha)

- one who has manifested as innumerable number of forms,
- who has innumerable feet, eyes, heads, arms,
- one who has innumerable number of names,
- who is an eternal person, and
- who holds thousands of crores of Yugas which are uncountable.

He is beyond perception (**Adhokshajah**) through senses and beyond knowledge acquired through senses. He is **Aprameya/Anirdeshya**, the one who is beyond description, undefinable, inexplicable, He is beyond perception. It is impossible to pin-point/specify His roopa/appearance; He is Larger than the largest (Viswam) and smaller than the smallest conceivable;

➤ **DaAmodaAra** (Daamodaraaya Namaha)

dAmoDaRo hAriH 🙏🙏🙏

DaAmodara is one of the prominent names that we generally come across being referred to Lord Sri Krishna.

Reference to the word DaAmodara we find in sloka # 40 of Sri Vishnu Sahasranaama Stothram.

DaAmodara is a combination of two words DaAma + Udara.

DaAma means rope and Udara means belly.

DaAmodara means the one who was tied with a rope to his belly.

A reference to this we find in Sri Mad Bhaagavatham 10th canto in the story of Lord Sri Krishna during his playful childhood days with his foster mother Yasoda. In this episode we find Lord Sri Krishna (Daamodara) liberating Nalakubera and Manigreeva; the two sons of Kubera from the curse of sage Narada.



DaAma also means an abode and Udara means abdomen.

In supreme spiritual sense, DaAmodara means; the one whose abdomen is the abode for the entire universe or the one in whose belly rests the entire universe.

DaAmodara is the Supreme God Hari Sarvottama the one who can liberate the souls from the cycle (rope) of births and deaths.

Damodara naamaka Paramaatma is Maasa Niyaamaka for Karthiika Maasa. Sridhara, Hrishikesha, Padmanabha, Damodara are the presiding forms of the Lord for the four months respectively.



➤ **SANKARSHANA** (Sankarshanaaya Namaha)

“SaNkarsHanoAchyUtah 🙏🙏🙏 Sankarshana is second in the line of four plenary expansions/dimensions of the primordial supreme God NaAraayana (Vaasudeva-Sankarshana-Pradyumna-Aniruddha);

Sa~n + Karshana;

Sa~n means plenty, good, together, complete, perfectly, efficiently effectively, competently etc and

Karshana means drawing back, pulling off, withdraw, demolish, eliminate, reduce etc.

Sankarshana literally means...

the one who has the power to destroy or annihilate,

the one who has the power to grasp/seize,

the one who has grahaka/akarshaka shakti.

Sankarshana has power to attract (aakarshana) as well as to repel.

In supreme spiritual sense Sankarshana is the destructive power of Lord Vishnu who alone has the strength, competency and capability to completely destroy the world at the time of deluge in a systematic manner using his power 'Sankarshana' and pull back all entities into Himself.

Sri Vishnu Sahasranaama Stothram (sloka # 59) eulogizes Lord Vishnu as "**SankarshanoAchyutah**" the one who grasps all the movable and immovable objects towards Him at the time of great deluge destroying them while He himself remaining composed and untainted as He is AchYuta.

At the time of great deluge (Pralaya), Sankarshana roopi Paramatma (Lord Vishnu) stands as Antaryaami in Rudra Devaru and performs the task of destruction.

➤ **VaAsudEva** (Vaasudevaaya Namaha)

priINayaaAmo vaAsudevaM 🙏🙏🙏

VaAsudeva is foremost among the plenary expansions/Vyuuha Roopa of Lord Vishnu along with Sankarshana-Pradyumna-Aniruddha and one of the ChaturVimshati KesavaAdi vyuuha roopas of Hari Sarvottama.

These four forms are considered as Vishnu Tattva or plenary expansions of the Moola roopa of Bhagavantha SriManNaaraayana.

Vaasudeva is Moksha Pradhatha, bestower of ultimate salvation to the deserving souls including Brahmaadi Devathas. He is the

ultimate abode and most coveted place where every soul would be longing to go and stay eternally.

vaasudevaashrayo martyo vaasudevaparaayaNaH |
sarvapaapa-vishuddhaatmaa yaati brahma sanaatanam ||

The one who seeks out Lord VaAsudeva with total devotion and takes shelter only in Him would get cleansed from all sins and with a mind thus purified ultimately attain salvation.

vaasanaad vaasudevasya vaasitaM te jagatrayam |
sarvabhuuta nivaaso asi vaasudeva namostu te ||

Sri Vedavyasaru says.... Salutations to the all pervading supreme God Vaasudeva because of whom all the three worlds have become possible/effective/operative/viable; who is indeed the refuge of all creatures.

Famous hymn Om! Namoh Bhagavate! Vaasudevaaya! called Dwaadasaakshara (12 syllable) manthra dedicated to Lord VaAsudeva is known as Mukti/Kyvalya manthra.

"Manojavas-tiirthakaro vasuretaa vasupradah
Vasuprado vaasudevo vasur-vasumanaa havih"

Lord Vishnu the all pervading supreme God is the indweller (Vasuh) existing as an inner activating mega spirit/force who dwells in each and every element of this universe and everything dwells in him;

He is the vital energy (Vasuretah) with golden lustre who is cause of origin of this universe;

He is Vasuprada/Vasuprado the bestower of the best treasure in the universe viz. Moksha;

He is Vasudeva (Va+Su+Deva) the Supreme God of Knowledge (Gnaana), the one who is the creator (bring forth) of the world viz. Lord Vishnu the final/ultimate dwelling, the most coveted place.

In Bhagawadgita Vibhoothi Yoga Lord Sri Krishna says that among the descendants of Vrishni He is VaAsudeva "vrshniinaam vasudevo'smi" He is aptly called, as He is personification of the Supreme Godhead Vaasudeva.

Va + Asu + Deva = Aasu refers to Lord Vaayu (Vaayu Stuthi sloka # 14) - VaAsuDeva is Lord of Vaayu (**Aasu DEva**)

Vasudeva also means the Lord of Vasus.



priINayaaAmo vaAsudevaM
devataAmaNDalAkhaNDamaNDanaM...

Sri MadhvacharyaRu in his famous Dwaadasa Stothra (8th canto) eulogizes the Supreme God and recommend to Propitiate Lord VaAsudeva who is the most precious jewel, "SarvaDevasikhaamanih" in the august gathering of Gods headed by Lord Brahma.

Vasu means excellent/Gem; VaAsudeva the Gem of a God who is solitary unique soul of outstanding excellence and the only Aatman that existed in the beginning.

Na vasudevabhaktaanaam-ashubham vidyate kvachit !
Janma-mrutyu-jaraa-vyaadhi-bhayam naivopajaayate !!

No ill-fate befalls on the devotees of the Supreme God Vaasudeva and they will never have fear from birth; death; old age and diseases;

Narayanaya Vidhmahe
Vasudevaya Dheemahe
Thanno Vishnu Prachodayat

Let us meditate on the supreme God NaAraayana who dwells in all beings as VaAsudeva and the one who inspire us as Lord Vishnu.

In the very first sloka Sri Venkatesha Stothra (BraHmanda Purana), Lord Venkateswara is eulogized as...

"Venkatesho VaAsudevah Pradhyumno~mithavikramah
Sankarshano~anNirudDhascha SeshaAdhripathireva Cha"

Venkateswara is the Panchaniyaamaka Bhagawadruupa of Lord Vishnu; (Narayana-Vaasudeva-Sankarshana-Pradyumna-Aniruddha)

These four forms (VasuDeva-Sankarshana-Pradyumna-Aniruddha) are considered as Vishnu tattva or plenary expansions of the Moola roopa of Lord Sri ManNaaraayana.

These transcendental expansions (five strategic forms of Lord Vishnu) together form the complete worship of the Primordial Supreme God Vishnu who is Venkateswara who is Srinivasa who is VaasuDeva.

During Pitru Yagna, Vasu, Rudra, Aaditya act as intermediaries with Antaryaami (Pradyumna - Sankarshana - Vaasudeva) facilitating the SraaDhha phala reach Pitrus through the rays of Sun God AaryaMaa;

The Supreme Being is called VASUDEVA (Surya Siddhantha);

➤ **PRADYUMNA** (Pradymnaaya Namaha)

PrAdYumno~mitAviKramah...

PRADYUMNA - What does it indicate? In a supreme spiritual sense Pradyumna is the 3rd dimensional expansion of Lord Sri Hari's fourfold manifestation (Chaturvyuuha) Vaasudeva-Sankarshana-Pradyumna-Aniruddha.

Pra means conspicuous; prominent; great; noticeable; and

Dyumna means glory, strength, affluence. Pradyumna means the Supreme God, the one with great auspicious and infinite attributes glowing like Gold.

Sri Vishnu Sahasranaama Stothram (sloka # 68) eulogizes the Lord as "**Pradyumno-amitavikramah**" the one who is having immense and unrivaled powers. Pradyumna is the creative power of the supreme God Sri ManNaaraayana.

Pouranically we come across the character of Pradyumna in Sri MadBhagavatham as son of Lord Sri Krishna and His prime consort Rukmini Devi.

➤ **Aniruddha** (Aniruddhaaya Namaha)

Niruddha means the one who is suppressed, held back, restrained, stopped; Aniruddha means the one who is unstoppable, unrestrained, the one who is invincible **aniruddho.apratirathaH** (Sri Vishnu Sahasranama Stothram - sloka # 68)

In a supreme sense, Aniruddha is an extension of Lord Vishnu... Vasudeva, Sankarshna, Pradhyumana, Aniruddha;

Lord Vishnu is known as **Chaturaatma-Chaturvyuuhah-Chaturmurthi** (Sri Vishnu Sahasranaama Stothram...)

Chaturaatma refers to Lord Vishnu's fourfold manifestations for the purpose of creation, sustenance, dissolution and promulgation of divine spiritual knowledge.

Chaturvyuhah means the one who adopts fourfold or four dimensional manifestations (vyuhas). To carry his activities He assumes four forms as Vaasudeva, Sankarshana, Pradhyumna, and Aniruddha.

Chaturmurthi: He is the one who is of four forms; Vaasudeva, Sankarshana, Pradhyumna and Aniruddha.

These four forms are considered as Vishnu tattva or plenary expansions of the Moola roopa of Lord Sri ManNaaraayana. Put together it is called Panchaniyaamaka Bhagawadruupa five strategic forms of Lord Vishnu.

Pouranically we come across the character of Aniruddha in Sri MadBhagavatham as the grandson of Lord Sri Krishna and son of Pradyumna. He was considered as a replica of Lord Sri Krishna (Aniruddha roopa Hari). Usha was his spouse and Vajra was his son.

In the very first sloka Sri Venkatesha Stothra (Brahmaanda Purana), Lord Venkateswara who is none other than Lord Sri ManNaaraayana is eulogized as...

Venkatesho Vaasudevah Pradhyumno~mithavikaramah
Sankarshano~anniruddhascha Sesaadhripathireva Cha

aniruddhaḥ surānando govindo govidāṃ-patiḥ (Sri Vishnu Sahasranama Stothram - sloka # 20)



➤ **PURUSHOTTAMA** (Purushottamaaya Namaha)

In supreme sense Purushottama (Purusha+Uttama) is the inherent nature and attribute of Lord Vishnu with which He is referred to.

It means the greatest among all the Purushas (not gender based); the Supreme Soul (highest spirit), the universal being who is omnipotent and omniscient. It is the superlative form of Lord Vishnu (Purusha).

All incarnations of Lord Vishnu are coupled with the quality of Purushottama whether it is Lord Sri Rama or Sri Krishna or Lord Srinivaasa (Venkateswara).

Chapter #15 of Bhagawadgita (Purushottama Yoga) that reveals the knowledge of the true nature of the Supreme Lord is exclusively dedicated to Purushottama.

yasmātkṣaramatīto₂hamakṣarādapi cottamaḥ |
ato₂smi loke vede ca prathitaḥ puruṣottamaḥ ||

In sloka # 18 Lord Sri Krishna says that He is the Purushottama because, He transcend the perishable and is superior to the imperishable and eulogized in the world as well as in Vedas (sacred scripts) as the Supreme Being.

He further adds that whoever knows Him as the Supreme Personality of Godhead without any delusion knows Him well and worships Him always with total devotion.

He who has realized this PURUSHOTTAMA-STATE of consciousness becomes 'wise,' for he cannot thereafter make any error of judgment in life and thereby create confusions and sorrows for himself and for others around him.

uttamaḥ puruṣhas tv anyāḥ paramātmety udāhṛitaḥ
yo loka-trayam āviśhya bibharty avyaya īśhvaraḥ;

(Bhagwadgita Purushottama Yoga - sloka # 17)

Lord Sri Krishna spell out the distinction of Jeevatma and Paramatma the Supreme Soul - PURUSHOTTAMA;

- who is much much... superior to Jeevaatma,
- who is indestructible,
- who is Antaryaami who pervades in all;
- who is the controller and the
- one who supports all beings in three worlds;

Purusha Sooktha the essence of Vedas; dedicated to the Supreme Purusha (Lord Vishnu) gives an insight into the universalized concept of Purusha the single universal person. It is a short form of understanding the Supreme consciousness. Purusha means Bhagavantha; the one that eulogizes the glory of Bhagavantha is Purusha Sooktha.

We find a reference to the term PURUSHOTTAMA in sloka # 3 and 54 of Sri Vishnu Sahasranaama Stothram.

In sloka # 5 of Sri Venkatesa Stothram (Brahmanda Purana) Lord Venkateswara is eulogized as Purushottama;

➤ Ramaanaatho Maheebharthaa Bhuudharah Purushottamah.

In the prologue to Vishnu Sahasranama Stothram Bheeshmaacharya glorifies Lord Vishnu as...

"Jagat prabhum devadevam anantham purushottamam" (sloka # 9) - "Anekaroopa daityaantam namaami Purushottamam" (sloka # 21)

In sloka # 9 and 13 of Phala Sruthi (Sri Vishnu Sahasranama Stothram), merits of worshiping such Purushottama are mentioned.



durgaaNyatit aratyaashu purushhaH purushhottamam |
stuvan naama sahasreNa nityaM bhakti samanvitaH ||

He who eulogizes the Supreme God Vishnu as Purushottama with sincere devotion will surmount even the apparently toughest miseries without fail.

na krodho na cha maatsaryaM na lobho na ashubhaa matiH |
bhavanti kRita puNyaanaaM bhaktaanaaM purushhottame ||

Neither anger nor jealousy, neither avarice nor unholy thoughts taint the minds of the true devotees of Purushottama who have to their credit many a virtuous deeds.

Lord Vishnu in the name Purushottama is Maasa Niyaamaka (Governing Lord) of Adhika-Maasa and hence it is also called as Purushottama MaAsa.

Puri Kshethra the abode of Lord Jagannatha is known as Purushottama Kshethra.

PURUSHOTTAMA is one of the ChaturVimshati Kesavaadi vyyuha roopas of Lord Vishnu;

➤ **ADHOKSHAJA** (Adhokshajaaya Namaha)

ADHOKSHAJA is one of the features of the supreme God SriManNaaraayana.

Akshaja means knowledge emanating from senses.

Adhokshaja is He who is beyond perception through senses, beyond knowledge acquired through senses, the one who has eternal knowledge which will not degenerate or perish and there is no diminution in Him at any point of time.

Adhokshaja is the one who is beyond our perception/grasping/comprehension; He is the one who cannot be grasped by our minor senses and He is beyond the reach of our sense organs and mind. There are no instances or evidences of anyone having fully understood or grasped the Supreme God.

He is **ANIRDESHYA** - the one who is beyond description, undefinable, inexplicable, He is beyond perception; immeasurable; It is impossible to pin-point/specify His

roopa/appearance; He is Larger than the largest (Viswam) and smaller than the smallest conceivable;

Adhokshaja is one of the ChaturVimshati Kesavaadi vyyuha roopas of Lord Vishnu;

In Sri Venkatesa Stothram (Brahmanda Purana) Lord Venkateswara is addressed as Adhokshaja. For ordinary human beings he is just a Shila Vighraha, but at Tirumala Kshethra He is standing in His original roopa (Aprakrutha) and is beyond our perception.

The term ADHOKSHAJA we come across in Sri Vishnu Sahasranama Stothram in sloka # 44 where the Vishnu is eulogized as...

"Vaikuntah Purushah Praanah Praanadah Pranavah Prithuh
Hiranyagarbhah Shatrughno Vyaapto VaayurAdhokshajah"

➤ **Naarasimha** (Naarasimhaaya Namaha)

WHY THIS RARE FORM?

The specific purpose of this avathara was...

- protection of his devotee Prahlada from his demon father Hiranyakasipa;
- establish a point and to make true the words of his devotee "existence (omnipresent) of God everywhere".
- Prahlada's episode proves that, God will always come to the rescue of his devotees who pray him with sincere devotion. He is Bhaktavatsala;

To kill the demon Hiranyakasipa, Lord Vishnu had to take this rare form in order to counteract/provide an antidote to the boons Hiranyakasipa had. The boons were;

Hiranyakasipa wanted to get killed....

1. Neither by a demi God nor by a demon;
2. Neither by a man nor by a beast (living/non living being)
3. Neither in the midst of Pancha Bhoothas (five basic elements)
4. Neither in the day nor in the night,
5. Neither indoors nor outdoors,
6. Neither by any kind of weapon;

When the antidote was applied by Lord Vishnu in the form of Narasimha, Hiranyakasipa was killed by...

1. Narasimha the Supreme God Vishnu (not a demi God/demon)
2. Not a man/beast [half man + half animal (lion)]
3. Pounces upon and drags him to the threshold (doorstep) of the palace door (neither inside nor outside)
4. Keeps him on his thighs (not in Pancha Bhoothas)
5. Kills him with his finger nails (Nakha) {not by any weapon}
6. At a time when it was Pradosha (neither day nor night);

Lord Narasimha is depicted as a great protector at the time of need.

He is the God of Gods; Mruthyu for the Mruthyu.

"I surrender and bow to Lord Narasimha;

- who is ferocious and heroic;
- who is Maha Vishnu;
- who is radiant and glowing from all sides;
- who is omnipresent;
- who is terrific;
- who is adorable;

- who bestows auspiciousness and
- who is the death of death personified"



Out of several avatharas of Lord Vishnu, ten important incarnations are classified as Dasaavatharas. Among them Nrusimhaavathara has attained a rare significance.

All His avatharas are generally of a single form. But Nrusimhaavathara is of a dual form (Nara + Simha).

Nara means man and Lion is an animal. Narasimha means, combined form of a Lion and a Man.

This was 4th one among the Dasaavatharas and it was a Krutha Yuga Avathara.

It is said that reference to Lord Narasimha is found in as many as 15 Puranas and a separate Purana (Upa Purana) itself has been scripted in His name called Nrusimha Purana.

Lion is a symbol of royalty and power. Lord Vishnu assumed the form of half man and half lion in his Narasimha Avathara.

Vishnu Sahasranaama Stothram describe Lord Vishnu as....

'NaarasimhaVapu Sreemaan Kesavah Purushottama'

Meaning...

He is the one who has taken a rare and unique form of a man and a lion whose worship will eradicate the ignorance;

possessor of Goddess of wealth Sri Maha Lakshmi who always dwells in his chest;

one who has beautiful and charming hair; the giver of knowledge to Gods;

greatest among all Purushas; the Supreme Soul who is omnipotent and omniscient.

Lord Sri Krushna says in Bhagavadgeeta that he is the Lion (Mrugaanaam cha Mrugendro-aham) among the animals.

Sri Venkatesha Stothram from Brahmanda Purana eulogizes Lord Venkateswara (Srinivasa) as...

"SreeNrusimho MahAaSimhah SootrakaArah PuraAthanah"

Meaning.....

With Goddess Lakshmi Devi (Sri) by His side Srinnivaasa is Shaanta Swaroopa (SriNrusimha);

While killing Hiranyakasipa he was Ugra Narasimha (MahaSimha) and even during the great deluge (Pralaya);

He is the supporter to the entire universe and its beings like a Soothrakara; like a suutra (thread) in a necklace of beads;

He is very ancient God (Sanatana) who is in existence since time immemorial.

Bhakta Prahlada was an ardent devotee of Lord SriManNarayana for whose sake and cause Lord Sri Hari had to take the unique Narasimha Avathara.

Our beloved GURU RAAYARU - Raajaadhiraaja Guru Saarvabhouma Sri Raaghavendra Swamy (Mantralayam) is an incarnation of Bhakta Prahlada, a great devotee/upaasaka of Lord Lakshmi Narasimha.

ShankukarNaakhyadevastu bramhashapaachcha bhootale |
Prahlada iti vikhyaato bhoobhaar kshapaNE ratah |
sa eva RAAGHVENDRAAKHYA:kalau MANTRALAYEABHAVAT|

above sloka from Sri Narasimha Purana indicates/confirms Raajaadhiraaja Guru Saarvabhouma Sri Raaghavendra Swamy's lineage from Shankukarna - Prahlada.

prAdurbhAva (manifestation) of Lord Narasimha took place on Vaisakha Sukla Chaturdasi during Pradosha time. Hence, worshiping/praying Lord Lakshmi Narasimha on this day during Pradosha time is highly meritorious.

shriIramaNikarakamala puUjita
chaArucharaNa sarOja brahma sa
miira vAaNi phaNiIMdra vIMdra bhavEMdra mukha vinuta
niIrajabhavAMDODaya sthiti
kAaraNane kaivalya dAayaka
naArasiMhane namipe karuNipudhemage maMgaLavaa.

ಶ್ರೀ ರಮಣಿ ಕರಕಮಲ ಪೂಜಿತ | ಚಾರುಚರಣ ಸರೋಜ ಬ್ರಹ್ಮಸ |
ಮೀರವಾಣಿ ಫಣೀಂದ್ರ ವೀಂದ್ರ | ಭವೇಂದ್ರ ಮುಖವಿನುತ |
ನೀರಜಭವಾಂಡೋದಯ ಸ್ಥಿತಿ | ಕಾರಣನೇ ಕೈವಲ್ಯದಾಯಕ |
ನಾರಸಿಂಹನ ನಮಿಪೆ ಕರುಣಿಪುದೆಮಗೆ ಮಂಗಳವಾ ||

(HarikathaAmruthasaara - Mangalacharana Sandhi)

Salutations and appeal to the most compassionate and Supreme God Lakshmi Narasimha who is the consort of Goddess Lakshmi Devi (Sri Ramani) who is always in the service of Her Lord (Vishnu) with her lotus like hands;

the Lord who is the cause of this Universe; (Srushti - Sthithi - Laya) who is worshipped/eulogized by Brahma, Vaayu, Saraswathi/Bharati Devi, Sesha, Garuda, Rudra, Indraadi Devatas the one who grants mukthi (moksha);
to bless us with all auspiciousness/mangala to the one who surrenders at His lotus feet with sincere Bhakti;

➤ **ACHYUTA** (Achyutaaya Namaha)

Chyuta means the one that decays, the one that gets dislodged/displaced, the one that disappears or the one that is dispossessed.

Achyuta means the one who is steadfast, permanent, imperishable, solid, firm, indestructible;

Acyuta is the inherent nature of Lord Vishnu who is ever existent, eternal with perennial glory. There is no diminishment of His qualities or power in his incarnations. Never lose his inherent nature. He is the One who does not deviate from his supreme State. He is an embodiment of non-swerving and unwavering state.

Even at the time of Great Deluge (Maha Pralaya) when there is complete destruction, Lord Vishnu remains composed and untainted because He is ACHYUTA;

We find a reference to the name ACHYUTA in sloka # 11, 35, 59, 100 of Sri Vishnu Sahasranama Stothram.

ACHYUTA we come across frequently in NaamaThraya Japa...
Achyutaaya Namah - Ananthaaya Namah - Govindaaya Namah.



In Bramhanda PuranaAntargata Sri Venkatesha Stothram, Lord Srinivasa is eulogized as...

"Achyutha-anantha-Govindo VishnurVenkatanaAyakah"

In the context of Adhika Maasa > ACHYUTA is AntaryaAmi of > RAIVATA naamaka Rudra in the group of Ekaadasa Rudras' one of the Presiding Deities Adhika Maasa.



➤ **JANAaRDHANA** (Janaardhanaaya Namaha)

JanaArdhana is one of the popular names of Lord Vishnu.

In Bhagawadgita (Canto # 1 sloka # 44; Canto # 3 sloka # 1) we find Lord Sri Krishna addressed as JanaArdhana.

Jana+AardHana = JanaArdHana;

Jana in general means the people; it also means Janana (birth);

AardHana means destroying. JanaArdhana is the one who destroys JanMa (birth) and bestows Janmaraahitya (without birth). JanaArdhana is the one who protects people/devotees from evil.

This attribute of Lord Vishnu we find in Sri Vishnu Sahasranaama Stothram wherein He is eulogized as JanaArdhana (sloka # 14) and in Phala Sruthi where Arjuna addresses Lord Sri Krishna as...

padmapatra vishaalaaksha padmanaabha surottama |
bhaktaanaam anuraktaanaaM traataa bhava janaardana||

In the context of Pithru Yagna;

JANARDHANA ruupi ParamaAtma (Lord Vishnu) is SraAddha Swami / Presiding Deity / Governing Lord; the Supreme God of SraAddHa the one who exists in his moola roopas 'Pradyumna-Sankarshana-Vaasudeva as Antaryaami of Vasu-Rudra-Aadityas in Pitrus; and as Aniruddha in Kartr.

As antharyaami of Vishvedevathas, Lord Janardhana protects in 3555 ruupaas the Kartr; Bhoktr; invited Brahmins etc. from various obstacles during SraAddHa Karma;



Daasavarennya Sri JaganNathaDaasaru in his famous script Harikathamruthasaara has elaborately explained through an

exclusive chapter Pithrugana Sandhi as to how anusandhana has to be made during Pithru Sraaddha/Pithru Yagna.

Sarva Vedeshu yat punyam sarva teertheshu yat phalam;
tatphalam samavaapnoti stutvaa Devam JanaArdanam;

All the virtues obtained by reading Vedas and visiting Holy places and Rivers can be got through eulogizing/prayer of JanaArdhana – the ultimate God -The Supreme God - Hari Sarvottama;

➤ **Upendra** (Upendraaya Namaha)

Born to Sage Kasyapa and Adithi, He was also referred as UPENDRA the younger brother of Indra. UPA also means 'above' indicating that He is much much superior (AteEndra) to Indra He is the Supreme God Vishnu the Hari Sarvottama. As Sri Krishna He is the one who has suppressed the pride/vanity of Indra by lifting the Govardhana Parvatha and protecting the cowherds/cattle from thunder and rain caused by him (Indra);

➤ **HARI** (Haraye Namaha)

Hari is a popular name of Lord Vishnu who is reverentially addressed as 'Hare' that we come across popularly in Shodasanaama Manthra

Hare Rama Hare Rama Rama Rama Hare Hare;
Hare Krishna Hare Krishna Krishna Krishna Hare Hare;

In the above Shodasa NaAma Mantra Hari shabda is repeated eight times which is contemplated as...

VISHNU - The Hari Sarvottama - Panchaniyamaka Bhagawadrupa - Aniruddha-Pradyumna-Sankarshana-Vasudeva-Narayana - the plenary expansions of Lord Vishnu;

NARAHARI - Lord NaraSimha (Hari means Lion) - Prahlada Varada....

SRIHARI - LakshmiNarayana - they always live together, they are inseparable. Where Lakshmi is not present Sri Hari will not be there and where Sri Hari is not there Lakshmi does not stay.

KARIRAJAVARADA (Gajendra Moksha) where Lord Sri Hari comes to the rescue of Gajendra;

HARE SREENIVAASA (Lord Venkateswara) who is saakshaatt - Lord Vishnu the Hari Sarvottama;

HAYAGREEVA - the Supreme God of Knowledge and destroyer of ignorance; Hari also means Horse - Lord Sri Hari the one who has taken incarnation as Hayagreeva;

SAVITHRU naAmaka NARAYANA - Dhyeyassada Savithrumandala madhyavarthi..... Hari also means Sun who is also known as ARKA one of the Ashta Vasus whose Antaryaami is HARI;

KRISHNA - प्रथमं तु हरिं विंद्यात् - [Sri Krishna Dwadasanama Stothram (Mahabharatha-Aranya Parva) - Sri Krishna UvaAcha]

In Sri Vishnu Sahasrnama Stothram (sloka # 69) He is addressed as "kEsavaH-kEsiHaA-hAriH" the one who has slayed the demon Keshi. Lord Sri Krishna is famously called as Kesava.

Some of the other terminologies associated with HARI are >

HARI-DINA; HARIVAASARA; HARIVAMSA PURANA; HARIKATHA; HARIKATHAAMRUTASARA...

In Sri Venkatachala Mahatmya Lord Venkateswara is addressed as "Satyesam SatyaSankalpam Satyam SatyaVratam Harim"

HARI is Taapatraya Nivaraka (TapatrayaHaaraka) - the one who removes/eliminates the worry, anxiety, difficulty, trouble... of his devotees;

'HARI' refers to HARI SARVOTTAMA the ever green Supreme God SriManNarayana the MokshaKarak; the one who destroys (Hari) the cycle of birth and death. Hari also means the one who steals, and Lord Sri Hari is the one who steals (destroys) our ignorance;

He is also referred to as **Haraye Namaha** – shrI harayE namaH; One who controls Brahma and all other deities and destroys the miseries of His devotees who remember Him. Harih also means one who removes the obstacles - **harir harati pApAni**.

KrusHnaAya VaAsudEvaAya **HarAye** ParaMaAtmanE |
PranatHa kIEsaNaAshaAya GoviNdaAya NaMo NamaHa ||

KLESHA means grief/suffering/troubles....Lord Sri Krishna is the one who destroys our sufferings; of those who surrender to him; who offer him obeisance, salutations with bhakti, humility and reverence;

iMdirAmaMdasAMdrAgya kaTAKShaprEkShitAtmanE |
asma diShTaika kAryAya pUrNAYa **harayE** namaH ||
(Dwadasa Stothra – 2)

Also, in Dwadasa Stothra Sri MadAachaaryaru eulogises the Lord as...

ಹರಿರೇವ ಪರೋ ಹರಿರೇವ ಗುರುಃ ಹರಿರೇವ ಜಗತ್ ಪಿತೃಮಾತೃಗತಿಃ

harirEva parO harirEva guruH harirEva jagat pitRumAtRugatiH:

Hari is the Supreme Being/Sarvottama - Hari is father; Hari is mother; Hari is Guru and Hari alone is the final support & Gathi for the souls.



"Kaliyugadali Hari namava nenedare kulakotigalu
uddharisuvavu"... (Sri Purandara Dasaru)

Different means of liberation have been spelled out applicable to each Yuga viz.

- > Meditation (penance) in Kritha Yuga;
- > Yajna in Tretha Yuga,
- > Archana (worship) in Dwapara Yuga; whereas, in
- > Kali Yuga only Naama Smarana

repetition/chanting of the divine name of Lord Sri Hari has been prescribed as the main means of liberation for the mankind.

kaler dosha-nidhe rajann asti hy eko maha gunah
kirtanad eva krishnasya mukta-sangah param vrajet
(Srimad Bhagavatam 12.3.51)

Although Kaliyuga is an ocean of faults, there is still one good quality about this age: simply by chanting the names of Lord Sri Krishna, one can become free from material bondage and be promoted to the transcendental kingdom.

Since in Kali Yuga people will not have the required spiritual strength and capability to perform and carry out rigorous saadhana; Naama Smarana has been prescribed to achieve the required effect of liberation with proper anusandhana.

In Sri KrishnamruthaMaharnava Sri MadhvAchaAryaru says that, even if one salutes Lord Sri Hari, the wielder of Sharnga bow (Dhanurdhaari) out of pride and ego, the sins accumulated in hundred births will be eliminated; it is certain; Bhagavantha is ParamaDayalu;

➤ **Krushna** (Krushnaaya Namaha)

Though Sri Krishna was called by several other names like Kesava, Govinda and Damodara etc... He was and is very popular as Krishna.

It is said that the name Krishna was suggested by Sage Garga who had earlier meditated on this name before Sri Krishna's birth.

The word Krishna is actually to be pronounced as 'Krushna' meaning the one who is dark in colour or all attractive.

"**Karshati iti Krishnah**" the one, who has the character, capacity and capability of attracting (aAkarshana) others with his

beautiful, charming, delightful, ever smiling and fascinating figure.

The term *Krushna* appears in Sri Vishnu Sahasranama Stothram in two slokas...

agraahyah saasvatah #krushno lohitaakshah pratardanah...
(sloka # 7)

vedhaah svaangojitah #krushno dridhah sankarshanochyutah
(sloka # 59)

Krushna is > **AgraaHyah**; the one who is beyond our perception/grasping/comprehension; He is the one who cannot be grasped by our minor senses and He is beyond the reach of our sense organs and mind.

There are no instances or evidences of anyone having fully understood or grasped the Supreme God.

He is '**adHokshajaH**' the one Who is beyond perception through senses and beyond knowledge acquired through senses.

In the word Krushna, Krush refers to everlasting (SaAswatha) and Na refers to Sath swaroopa. Krushna means Sat-Cht-Ananda, complete and blissful happiness.

LohitaaksHah – the one whose eyes are fascinatingly beautiful, charming, radiant and glowing like blooming red Lotus [Vishnu is KamalaNayana; SriRama is AravindaDalayatakshah;] Generally we come across Red eyes represent an angry person; but in case of the Lord, His angry is for Lokakalyaana; for the purpose of destroying evil and His anger is towards the evil-minded;

Pratardanah – He is a mighty, powerful, great destroyer at the time of cosmic dissolution (Maha-Pralaya) and for his devotees

and for loka kalyaana He is 'Pranata klesha naashaaya' the one who destroys the sufferings in the world;

vedhaah svaangojitah krushno dridhah sankarshanochyutah..

the one who is the creator, organizer, great nourisher and supporter of the Universe, the one who is PUSHTI the vital force and sustaining power of all beings.

the one who has a well shaped, marvelous and beautiful embodiment (TribHuvana VapUsham VisHnumeEsham NamaAmi"),

the one who is invincible, steadfast, solid, very firm in his convictions, judgements, love and mercy,

A great destroyer of the universe at the time of cosmic dissolution, at the same time the one who is composed and untainted;

He is permanent/everlasting, imperishable, indestructible – Achyutah;

PranatHa kIEsaNaAshaAya...

KLESHA means grief/suffering/troubles; Pancha-Klehsa (Five sorrows/obstacles) are...

- Avidya (ignorance);
- Asmita (egoism);
- Raga (craving);
- Dvesha (aversion);
- Abhinivesha (clinging to life)

[strong/obsessive/longing desire to cling on to something in spite of knowing that it is full of misery]

are the five hindrances for spiritual growth and are the root cause of all human suffering.

KrusHnaAya VaAsudEvaAya HarAye ParaMaAtmanE |
PranathHa kIEsaNaAshaAya GoviNdaAya NaMo NamaHa ||

KRISHNAAYA VAASUDEVAAYA - Lord Sri Krishna is the Supreme God VaAsudeva - Hari Sarvottama; the one who destroys our sufferings; of those who surrender to him; who offer him obeisance, salutations with bhakti, humility and reverence;

Incarnation of Lord Sri Krishna took place in the 28th Dwapara Yuga of the current Vaivaswatha Manvanthara 5247 years back.

Sri Krishnaavathara is considered as VaAsudeva roopa of the Supreme God Vishnu's fourfold (chaturvyuha) manifestation.

Lord Sri Krishna took birth in Chandra Vamsa in Yadu dynasty in the clan of Vrushni.

“Vasudeva Sutam Devam Kamsa Chaanura Mardanam
Devaki ParamaAnandam Krishnam Vande Jagad Gurum”

He was born to the noble couple Vasudeva and his consort Devaki Devi as their eighth child.

Devaki and Vasudeva in their previous birth had performed severe penance for several thousands of years to have Lord Vishnu as their child. As a result, Lord Vishnu took birth as...

> Prusnigarbha in Krutha Yuga to the Divine couple Prusni and Suthapa,

> As Vamana to the Divine Sage couple Kashyapa and Aditi in Vaamana Avathara and thirdly,

> As Sri Krishna to Devaki and Vasudeva in Sri Krishnaavathara;

Before taking birth, He gave darshan to them in his original form of Lord Sri ManNarayana reminding them of their lineage and the boon given to them.

JaAtaH KaMsaVadHaArtHaAya BhoobHaArottaRanaAya cHa...

Main purpose of His Avathara was Dushta Sikshana and Sishta Rakshana and to uplift the Dharma. Lord Sri Krishna the slayer of all demons, the remover of all obstacles and sole guardian of his countless devotees, guiding them towards salvation by washing away all their accumulated sins.

Right from the infant stage Lord Sri Krishna started eliminating the Demonic forces to begin with Poothana. Sri Madbhagavatham considered as the King of all Puranas covers exclusively about Lord Sri Krishna in the 10th Canto.

Lord Sri Krishna physically lived on this Earth for 125 + years before His niryaAna took place at Prabhasa Kshethra near Somanath in Gujarat.

Sri Krushna is Purana Purushottama (Pouranic character); an attribute of Anantakalyaana guna paripoorna Sri Maha Vishnu, one of the cHaturvimsHati Kesavaadi vyuuHa roopas of Bhagavantha;

**"Hare Rama Hare Rama Rama Rama Hare Hare;
Hare Krushna Hare Krushna Krushna Krushna Hare Hare"**

In the above Shodasa NaAma Mantra, Krushna shabda is repeated four times which is contemplated as... HARI KRISHNA - VASUDEVA KRISHNA - YASODA KRISHNA - VASISHTA KRISHNA (VEDAVYASA);

Sri Krushna was and is a towering and multifaceted personality ever to remain as a role model. His preaching through

Bhagawadgeeta is a Divine gift to the mankind across the world. The story of Lord Sri Krishna never ends. Our capacity to describe him is limited and when our limit is reached we abandon it half way.



नमो ब्रह्मण्य देवाय गोब्राह्मण हिताय च ।

जगत् हिताय कृष्णाय गोविन्दाय नमो नमः ॥

Namo Brahmanya Devaaya Go-Braahmanna Hitaaya Ca |
Jagat Hitaaya Krssnnaaya Govindaaya Namoh Namah ||

My repeated salutations to the Supreme God, ParaBrahma; the one Who is the well-wisher of Cows and Brahmins; the one Who is the benefactor of the whole world; Krishnasthu Swayam

Bhagavan – Lord Sri Krishna is ParamaAtma, the ultimate reality
– Bhagavantha - **kRusHnAm vAndE jAgad guRuM**

chHayayaAm paArijaAtasYa...

chāyāyāṃ pārijātasya hēmasiṃhāsanōpari
āsīnamambudaśyāmamāyatākṣamalankṛtam|
candrānanam caturbāhum śrīvatsāṅkitavakṣasam
rukmiṇīsatyabhāmābhyāṃ sahitam kṛṣṇamāśrayē||

छायायां पारिजातस्य हेमसिंहासनोपरि
आसीनमम्बुदश्याममायताक्षमलङ्कृतम् ।
चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कित वक्षसं
रुक्मिणी सत्यभामाभ्यां सहितं कृष्णमाश्रये ॥

ಛಾಯಾಯಾಂ ಪಾರಿಜಾತಸ್ಯ ಹೇಮಸಿಂಹಾಸನೋಪರಿ
ಆಸೀನಮಮ್ಬುದಶ್ಯಾಮಮಾಯತಾಕ್ಷಮಲಂಕೃತಮ್ ।
ಚಂದ್ರಾನನಂ ಚತುರ್ಬಾಹುಂ ಶ್ರೀವತ್ಸಾಂಕಿತ ವಕ್ಷಸಂ
ರುಕ್ಮಿಣೀ ಸತ್ಯಭಾಮಾಭ್ಯಾಂ ಸಹಿತಂ ಕೃಷ್ಣಮಾಶ್ರಯೇ ॥
ಛಾಯಾಯಾಂ ಪಾರಿಜಾತಸ್ಯ ಹೇಮಸಿಂಹಾಸನೋಪರಿ
ಆಸೀನಮಮ್ಬುದಶ್ಯಾಮಮಾಯತಾಕ್ಷಮಲಂಕೃತಮ್ ।
ಚಂದ್ರಾನನಂ ಚತುರ್ಬಾಹುಂ ಶ್ರೀವತ್ಸಾಂಕಿತ ವಕ್ಷಸಂ
ರುಕ್ಮಿಣೀ ಸತ್ಯಭಾಮಾಭ್ಯಾಂ ಸಹಿತಂ ಕೃಷ್ಣಮಾಶ್ರಯೇ ॥

chHayayaAm parijaAtasya - In the shade of the divine Parijata
Vruksha;

hEmasimHasonopari aAseEnam - seated on the Golden throne;

aMbudasHyamam - the one whose colour is that of black Cloud;

aAyathaksHam-alAnkrutam - the one who is adorned with broad eyes;

cHandrananam-cHaturbhahum - the one who has face like a Moon with four hands;

sHreevatsankitavaksHasam...

the one who bears an auspicious mole (emblem) on his Chest (Srivatsavaksha). This auspicious mole is none other than Goddess Lakshmi. He is the one who is the abode for Goddess Lakshmi (Srivaasa) who eternally lives (nithya-anapaayani) with Her Lord Sripathi.

ruKmini-satHyabhamabhyam-saHitam - the one who is along with His consorts Rukmini Devi & Satyabhama dEvi;

krisHnamAsraye - Such Lord Sri Krishna, I always adore and take refuge in HIM;

The three Krishnas in Mahabharata - did you know? Sri Krishna (son of Devaki-Vasudeva) ; Vedavyasa (son of Sathyavathi-Parashara) and Draupadi Devi (wife of Pandavas);

➤ **cHaturVimsHati KESAVA naama**

[prayer song composed by Sri KanakaDasaru (with meaning...)]

Isha ninna charaNa bhajane AsheYinda mADu venu
dOshaRAshi nAshamADu shreesha kEshava |1|

ಈಶ ನಿನ್ನ ಚರಣ ಭಜನೆ | ಆಶೆಯಿಂದ ಮಾಡುವೆನು

ದೋಷರಾಶಿ ನಾಶಮಾಡು ಶ್ರೀಶ ಕೇಶವ || 1 ||

O **kEshava**, I will pray your feet with love. Remove all heaps of defects that are in me;

sharaNu hokkenayya yenna maraNa samayadalli ninna
carana smaraNe karuNisayya nArAyaNa |2|

ಶರಣು ಹೊಕ್ಕನಯ್ಯ ಎನ್ನ | ಮರಣ ಸಮಯದಲ್ಲಿ ನಿನ್ನ |
ಚರಣ ಸ್ಮರಣೆ ಕರುಣಿಸಯ್ಯ ನಾರಾಯಣ || 2 ||

O nArAyaNa, I take refuge in you, help me remember your lotus
feet at the time of my death.

shOdhisenna bhavada kalusha bhOdisayya gyAnavenage
bAdhisuva yamana bAdhe biDisu mAdhavA |3|

ಶೋಧಿಸೆನ್ನ ಭವದ ಕಲುಶ | ಭೋಧಿಸಯ್ಯ ಜ್ಞಾನವೆನಗೆ ||
ಬಾಧಿಸುವ ಯಮನ ಬಾಧೆ | ಬಿಡಿಸು ಮಾಧವ || 3 ||

O mAdHava, filter out my earthly sufferings, teach me (divine)
knowledge, remove distress (caused) from yama.

hindanEka yOnigaLali bandu bandu nondenayya
indu bhavada bandha biDisu tande gOvinda |4|

ಹಿಂದನೇಕ ಯೋನಿಗಳಲಿ | ಬಂದು ಬಂದು ನೊಂದೆನಯ್ಯ ||
ಇಂದು ಭವದ ಬಂಧ ಬಿಡಿಸೋ ತಂದೆ ಗೋವಿಂದ || 4 ||

O gOviNdA, I have suffered by being born (on this earth) through
many wombs. Today, you free me from this (earthly) sufferings.

bhrashTanenisa bEDa krishNa ishTu mAtra bEDikombe
shishTaroDane ishTu kashTa biDisu vishNuvE |5|

ಭ್ರಷ್ಟನೆನಿಸಬೇಡ ಕೃಷ್ಣ | ಇಷ್ಟು ಮಾತ್ರ ಬೇಡಿಕೊಂಬೆ ||
ಶಿಷ್ಠರೊಡನೆ ಇಟ್ಟು ಕಷ್ಟ | ಬಿಡಿಸು ವಿಷ್ಣುವೇ || 5 ||

O **visHnu**, I pray you to make me not to be called selfish. Keep me in the company of good people and relieve my difficulties.

madanayanaya ninna mahime vadanadalli nuDiyuvante

hrudayadoLage hudugisayya madhusUdhanA |6|

ಮದನನಯ್ಯ ನಿನ್ನ ಮಹಿಮೆ | ವದನದಲ್ಲಿ ನುಡಿಯುವಂತೆ ||

ಹೃದಯದಲ್ಲಿ ಹುಡುಗಿಸಯ್ಯ ಮಧುಸೂದನ || 6 ||

O **madHusudHana**, father of madana (Kama), make me always praise your greatness and keep that in my heart.

kavidukonDu iruva pApa savidu pOguvante mADo

javana bAdheyannu biDisu trivikramA |7|

ಕವಿದುಕೊಂಡು ಇರುವ ಪಾಪ | ಸವೆದು ಪೋಗುವಂತೆ ಮಾಡಿ ||

ಜವನ ಬಾಧೆಯನ್ನು ಬಿಡಿಸೋ | ಶ್ರೀತ್ರಿವಿಕ್ರಮ || 7 ||

O **trIvikaRama**, Deplete the sins which surrounds me (because of previous births) and give freedom from yama (ie., give mukti).

kAmajanaka ninna nAma prEmadinda pADuvantha

nEmavenage pAlisayya swAmi vAmanA |8|

ಕಾಮಜನಕ ನಿನ್ನ ನಾಮ | ಪ್ರೇಮದಿಂದ ಪಾಡುವಂಥ ||

ನೇಮವೆನಗೆ ಪಾಲಿಸಯ್ಯ ಸ್ವಾಮಿ ವಾಮನ || 8 ||

O **vAmana**, father of kAma, make me recite your name with affection as a discipline.

modalu ninna pAda pUje odaguvante mADO yenna

hrudayalli sadana mADo mudadi shriidara |9|

ಮೊದಲು ನಿನ್ನ ಪಾದಪೂಜೆ | ಒದಗುವಂತೆ ಮಾಡೋ ಎನ್ನ ||

ಹೃದಯದೊಳಗೆ ಸದನ ಮಾಡು ಮುದದಿ ಶ್ರೀಧರ || 9 ||

O **sridHara**, make me pray to your feet first thing in the morning and reside in my heart always.

husiyanADi hoTTe horeva vishayadalli rasikanendu

husige hAkadiirayya hrushiikEshanE |10|

ಹುಸಿಯನಾಡಿ ಹೊಟ್ಟೆ ಹೊರೆವ | ವಿಷಯದಲ್ಲಿ ರಸಿಕನೆಂದು ||

ಹುಸಿಗೆ ಹಾಕದಿರೋ ಎನ್ನ ಹೃಷೀಕೇಶನೇ || 10 ||

O **hrusHikEsha**, Do not neglect me by considering me the one who is interested only in enjoying the worldly comforts and feeding his stomach by telling lies.

biddu bhavadanEka januma baddhanAgi kalushadinda

geddupOpa buddhi tOrO padmanAbhane |11|

ಬಿದ್ದು ಭವದನೇಕ ಜನುಮ | ಬದ್ಧನಾಗಿ ಕಲುಷದಿಂದ ||

ಗೆದ್ದು ಪೋಪ ಬುದ್ಧಿ ತೋರೊ ಪದ್ಮನಾಭನೆ || 11 ||

O **padManAbha**, I have fallen in this cycle of birth and death. I am trapped in this because of my sins. Show me knowledge to win over this.

kAma krOdha biDisi ninna nAma jihveyoLage nuDiso

shrii mahAnubhAvanAda dAmOdarA |12|

ಕಾಮಕ್ರೋಧ ಬಿಡಿಸಿ ನಿನ್ನ | ನಾಮ ಜಿಹ್ವೆಯೊಳಗೆ ನುಡಿಸು ||

ಶ್ರೀಮಹಾನುಭಾವನಾದ ದಾಮೋದರ || 12 ||

O great dAmodAra, free me from desire and anger. Make me to always recite your name.

pankajAksha nEnu yenna manku buddhyannu biDisi

kinkaranna mADikoLLO sankarushaNA |13|

ಪಂಕಜಾಕ್ಷ ನೀನೆ ಎನ್ನ | ಮಂಕುಬುದ್ಧಿಯನ್ನು ಬಿಡಿಸಿ |

ಕಿಂಕರನ್ನ ಮಾಡಿಕೊಳ್ಳೋ ಸಂಕರ್ಷಣ || 13 ||

O sAnkarsHaNa, who has eyes resembling a lotus, make me your servant by correcting my crooked mind.

yEsu januma bandarEnu dAsanalla vEno nAnu

ghAsi mADadiru yenna vAsudEvanE |14|

ಏಸು ಜನ್ಮ ಬಂದರೇನು | ದಾಸನಲ್ಲವೇನು ನಾನು ||

ಘಾಸಿ ಮಾಡದಿರು ಇನ್ನು ವಾಸುದೇವನೇ || 14 ||

O vAsudEva, Do not hurt me because, after all I am your servant, how many ever births I take.

buddhi shOnyanAgi yenna paddha kArya kuhakamanava

tiddi hrudaya shuddhi mADo pradyumnanE |15|

ಬುದ್ಧಿ ಶೂನ್ಯನಾಗಿ ಎನ್ನ | ಬದ್ಧಕಾಯ ಕುಹಕ ಮನವ ||

ತಿದ್ದಿ ಹೃದಯ ಶುದ್ಧ ಮಾಡೋ ಪ್ರದ್ಯುಮ್ನನೇ || 15 ||

O prAdyuMna, Cleanse my heart by removing the bad thoughts that come from the bad deeds which I have done without proper knowledge

jananijanaka nIne yendu nenevenayya diina bandhu

yenage mukti pAlisayya aniruddhanE |16|

ಜನನಿ ಜನಕ ನೀನೆಯೆಂದು | ನೆನೆವೆನಯ್ಯ ದೀನಬಂಧು ||

ಎನಗೆ ಮುಕ್ತಿ ಪಾಲಿಸಿನ್ನು ಅನಿರುದ್ಧನೇ || 16 ||

O **aNiruddHa**, I remember that you are my father and mother,
and that you lift the downtrodden, kindly grant me mukti.

harushadinda ninna nAma smarisivate mADu nEma
virisu caraNa dalli pushOttamA |17|

ಹರುಶದಿಂದ ನಿನ್ನ ನಾಮ | ಸ್ಮರಿಸುವಂತೆ ಮಾಡು ಕ್ಷೇಮ ||

ಇರಿಸು ಚರಣದಲ್ಲಿ ಪ್ರೇಮ ಪುರುಷೋತ್ತಮ || 17 ||

O **purushHottama**, make it a habit for me to happily remember
your name. I pray to your lotus feet.

sAdhusanga koTTu ninna pAdabhajaneyiTtu enna

bhEdamAdi nODadirO shri adhOkshajA |18|

ಸಾಧುಸಂಗ ಕೊಟ್ಟು ನಿನ್ನ | ಪಾದಭಜನೆ ಇತ್ತು ಎನ್ನ ||

ಭೇದಮಾಡಿ ನೋಡದಿರೊ ಹೇ ಅಧೋಕ್ಷಜ || 18 ||

O **adhOkshHaja**, do not treat me as different, give me good
people's company and give me the chance to serve your lotus
feet.

cAru caraNa tOri yenage pArugANisayya konege

bhAra hAkutiruve ninage nArasimhanE |19|

ಚಾರುಚರಣ ತೋರಿ ಎನಗೆ | ಪಾರುಗಾಣಿಸಯ್ಯ ಕೊನೆಗೆ ||

ಭಾರ ಹಾಕಿರುವೆ ನಿನಗೆ ನಾರಸಿಂಹನೇ || 19 ||

O **nArasimha**, I depend on you to show me the right path which
will lead me (eventually) to the goal (mukti).

sancitArtha pApagaLanu kincitAda piiDegaLanu

muncitavAgi kaLedu poreyo swAmi accyutA |20|

ಸಂಚಿತಾದಿ ಪಾಪಗಳು | ಕಿಂಚಿತಾದ ಪೀಡೆಗಳನು ||

ಮುಂಚಿತಾಗಿ ಕಳೆಯಬೇಕೋ ಸ್ವಾಮಿ ಅಚ್ಯುತ || 20 ||

O **achYuta**, you have to take care of me by removing my accumulated sins and sufferings first.

gyAna bhakti koTTu ninna dhyAnadalli yiTTu sadA

hiina buddhi biDisu munna shrii janArdhana |21|

ಜ್ಞಾನ ಭಕ್ತಿ ಕೊಟ್ಟು ನಿನ್ನ | ಧ್ಯಾನದಲ್ಲಿ ಇಟ್ಟು ಸದಾ ||

ಹೀನ ಬುದ್ಧಿ ಬಿಡಿಸೊ ಮುನ್ನ ಶ್ರೀ ಜನಾರ್ದನ || 21 ||

O **janArdHana**, first remove my bad thoughts, give me devotion and knowledge and keep me in your dhyAna.

japatapAnushTAna villade kupathAgAmiyAda yenna

krupeyamADi kshamisabEku upEndranE |22|

ಜಪತಪಾನುಷ್ಠಾನವಿಲ್ಲ | ಕುಪಿತಗಾಮಿಯಾದ ಎನ್ನ ||

ಕೃಪೆಯ ಮಾಡಿ ಕ್ಷಮಿಸಬೇಕು ಹೇ ಉಪೇಂದ್ರನೇ || 22 ||

O **upEndra**, you have to please forgive me for I have tread the wrong paths without doing any japa or observances (anusTAna).

moreya iDuvenayya ninage sharadhi shayana shubhamatIya

irisu bhaktanendu paramapurusha shri harI |23|

ಮೊರೆಯ ಇಡುವೆನಯ್ಯ ನಿನಗೆ | ಶರಧಿಶಯನ ಶುಭಮತಿಯ||

ಇರಿಸೋ ಭಕ್ತರೊಳಗೆ ಪರಮಪುರುಷ ಶ್ರೀಹರೇ || 23 ||

O **shri Hari**, the supreme, one who lies in the ocean, I am requesting you to give me good intellect and consider me as your bhakta

puTTisalebEDa innu puTTisidake pAlisenna

ishTu mAtra bEDikombe shrii krishNanE |24|

ಪುಟ್ಟಿಸಲೇಬೇಡ ಇನ್ನು | ಪುಟ್ಟಿಸಿದಕೆ ಪಾಲಿಸಿನ್ನು ||

ಇಷ್ಟು ಮಾತ್ರ ಬೇಡಿಕೊಂಬೆ ಶ್ರೀ ಕೃಷ್ಣನೇ || 24 ||

O **shri krishNa**, My only request to you is do not make me take birth anymore, but since you have already given this birth you have to take care of me

satyavAda nAmagaLanu nityadalli paThisuvavara

arthiyinda salahuvanu kartru kEshavA |25|

ಸತ್ಯವಾದ ನಾಮಗಲನು | ನಿತ್ಯದಲ್ಲಿ ಪರಿಸುವರಿಗೆ ||

ಅರ್ಥಿಯಿಂದ ಸಲಹುತಿರುವ ಕರ್ತೃ ಕೇಶವ || 25 ||

The doer keshava will lovingly protect the one who recites these divine names daily. All the names of Sri Hari are meaningful & true.

mareyadale hariyanAma baredu Odi kELidavage

karedu mukti koDuva neleyAdikEshavA |Isha|

ಮರೆಯದಲೆ ಹರಿಯ ನಾಮ | ಬರೆದು ಓದಿ ಪೇಳ್ವವರಿಗೆ ||

ಕರೆದು ಮುಕ್ತಿ ಕೊಡುವ ನೆಲೆಯಾದಿಕೇಶವ || 26 ||

AdikEshava (ankita of shri kanakadAsa) will call and give mukti to the one who writes, reads and listens to His name without fail.

Constantly & devotedly chanting the names of Lord SriHari is the only remedy for all sins & sorrows. He is our refuge & He is our goal.

ಶ್ರೀ ಶ್ರೀಸುಮತೀಂದ್ರತೀರ್ಥ ವಿರಚಿತಶ್ರೀ ಕೇಶವಾದಿಚತುರ್ವಿಂಶತಿ ಮೂರ್ತಿ ಲಕ್ಷಣಸ್ತುತಿ:

ಚತುರ್ವಿಂಶತಿಮೂರ್ತಿನಾಂ ತಂತ್ರಸಾರೋಕ್ತಮಾರ್ಗತಃ|
ಚಿಹ್ನಾನಿ ವಚ್ಛಿ ತದ್ಭಾರ್ಯಾಸ್ತಾಸ್ತು ಮಾನಾಂತರೋದಿತಾಃ || 1 ||

ಶಂಖಚಕ್ರಗದಾಪದ್ಮಧರೋ ನಃ ಕೇಶವೋಽವತು|
ಶ್ರೀಕೇಶವಸ್ಯ ಮಹಿಲಾ ಶ್ರೀ ದೇವೀ ಸ್ವಸ್ತಯೇಽಸ್ತು ಮೇ || 2 ||

ಪದ್ಮಗದಾಚಕ್ರಶಂಖಧರೋ ನಾರಾಯಣೋಽವತಾತ್|
ನಾರಾಯಣಸ್ಯ ಮಹಿಷೀ ಲಕ್ಷ್ಮೀಃ ಸ್ಯಾದ್ವರದಾ ಮಮ || 3 ||

ಚಕ್ರಶಂಖಾಂಬುಜಗದಾಧರೋಽಸ್ಮಾನ್ನಾಧವೋಽವತು|
ಮಾಧವಸ್ಯ ವರಾರೋಹಾ ಕಮಲಾ ಸ್ಯಾಚ್ಚೈ ಮಮ || 4 ||

ಗದಾಪದ್ಮದರಾರ್ಯಾಢ್ಯೋ ಗೋವಿಂದೋ ನಃ ಸದಾಽವತು|
ಗೋವಿಂದಭಾಮಿನೀ ಪದ್ಮಾ ಭದ್ರಂ ದಧ್ಯಾತ್ ಸದಾ ಮಮ ||5||

ಪದ್ಮಶಂಖೌ ಚಕ್ರ ಗದೇ ಬಿಭೃದ್ವಿಷ್ಣುಃ ಸದಾಽವತು|
ವಿಷ್ಣುಪತ್ನೀ ಪದ್ಮಿನೀ ಸಾ ವಿದ್ವಾಂಸಂ ವಿತನೋತು ಮಾಮ್ ||6||

ಶಂಖಪದ್ಮಗದಾಚಕ್ರಧಾರ್ಯವ್ಯಾನ್ಮಧುಸೂಧನಃ|
ಮಧುಸೂದನಭಾರ್ಯಾಸ್ತು ಶರಣಂ ಕಮಲಾಲಯಾ||7||

ಗದಾಚಕ್ರದರಾಂಭೋಜಧರೋಽವ್ಯಾನ್ಮಸ್ಮಿಂ ವಿಕ್ರಮಃ|
ತ್ರಿವಿಕ್ರಮಸ್ಯ ರಮಣೀ ರಮಾ ದೇವೀ ಧೀಯೇಽಸ್ತು ಮೇ ||8||

ಚಕ್ರಕೌಮೋದಕೀಪದ್ಮಶಂಖಕೋಸವತು ವಾಮನಃ|
ವೃಷಾಕಪೇಯೀ ದೇವ್ಯಸ್ತು ವಾಮನಸ್ಯ ವಧೂರ್ವಿದೇ|| 9 ||

ಚಕ್ರಕೌಮೋದಕೀಶಂಖಪದ್ಮಾಢ್ಯಃ ಶ್ರೀಧರೋಸವತಾತ್|
ಶ್ರೀಧರಸ್ಯ ವಧೂರಧನ್ಯಾ ಧನ್ಯಂ ತನ್ಯಾದ್ಧಯಾಸ್ಪದಮ್ ||10||

ಚಕ್ರಪದ್ಮೈ ಶಂಖಗದೇ ಹೃಷೀಕೇಶೋ ಧರನ್ನವೇತ್|
ಹೃಷೀಕೇಶಸ್ಯ ವನಿತಾ ವೃದ್ಧಿಬುಧ್ಧಿಂ ದದಾತು ಮೇ ||11||

ಪದ್ಮಚಕ್ರಗದಾಶಂಖಧರೋಸವ್ಯಾತ್ ಪದ್ಮನಾಭಕಃ|
ಪದ್ಮನಾಭಸ್ಯ ಭಾರ್ಯಾ ಸಾ ಭಯಂ ಯಜ್ಞಾ ಧುನೋತು ಮೇ ||12||

ಶಂಖಗದಾಚಕ್ರಪದ್ಮಧರೋ ದಾಮೋದರೋಸವತು|
ದಾಮೋದರಸ್ಯ ದಾರಾಸ್ತು ಪ್ರದದ್ಯಾದಿಂದಿರಾವರಮ್|| 13 ||

ಶಂಖಪದ್ಮೈ ಚಕ್ರಗದೇ ಬಿಭ್ರತ್ಸಂಕರ್ಷಣೋಸವತಾತ್|
ಸಂಕರ್ಷಣಸ್ಯ ರಮಣೀ ಹಿರಣ್ಯಾಸ್ತು ಹಿರಣ್ಯದಾ || 14 ||

ಶಂಖಚಕ್ರಾಂಬುಜಗದಾಧರೋಸವ್ಯಾದ್ವಾಸುದೇವಕಃ|
ವಾಸುದೇವವಧೂರಸ್ತು ಹರಿಣೀ ಹರಿಭಕ್ತಿದಾ ||15 ||

ಶಂಖಗದಾಪದ್ಮ ಚಕ್ರಧಾರೀ ಪ್ರದ್ಯುಮ್ನಾ ಸವತಾತ್|
ಪ್ರದ್ಯುಮ್ನನಾರೀ ಸತ್ಯಾಖ್ಯಾ ಸತ್ಯೇ ಬುಧ್ಧಿಂ ತನೋತು ಮೇ ||16||

ಗದಾಶಂಖಾಂಬುಜಾರೀನ್ ಸಂಧಾರ್ಯವ್ಯಾದನಿರುದ್ಧಕಃ|
ಅನಿರುದ್ಧಸ್ಯ ಭಾರ್ಯಾ ಸಾ ನಿತ್ಯಾ ನಿತ್ಯಾರ್ಥದಾ ಭವೇತ್ ||17||

ಪದ್ಮಶಂಖಗದಾಚಕ್ರಧಾರ್ಯವೇತ್ ಪುರುಷೋತ್ತಮಃ|
ಪುರುಷೋತ್ತಮರಾಮಾಸ್ತು ನಂದಾ ನಂದವರಪ್ರದಾ || 18 ||

ಗದಾಶಂಖಾರಿಕಮಲಧಾರ್ಯಧೋಕ್ಷಜ ಅವತಾತ್|
ಅಧೋಕ್ಷಜಸ್ಯ ಮಹಿಲಾ ತ್ರಯ್ಯಾಂ ಬುದ್ಧಿ ತ್ರಯೀ ಕ್ರಮಾತ್ || 19 ||

ನರಸಿಂಹಃ ಪದ್ಮಗದಾಶಂಖಚಕ್ರಾಯುಧೋಽವತು|
ನರಸಿಂಹಸ್ಯ ಭಾರ್ಯಾ ಸಾ ಸುಧಾ ದೇವೀ ಧಿಯಂ ದಿಶೇತ್||20||

ಪದ್ಮಚಕ್ರೇ ಶಂಖಗದೇಬಿಭ್ರದವ್ಯಾತ್ ಸನೋಽಚ್ಯುತಃ|
ಅಚ್ಯುತಸ್ಯಾಸ್ತುಲಲನಾ ಸುಗಂಧಾ ಧರ್ಮಸಂಪದೇ ||21||

ಚಕ್ರಶಂಖಗದಾಪದ್ಮಧರೋಽಜೋವ್ಯಾಜ್ಞನಾರ್ದನಃ|
ಜನಾರ್ದನಸ್ಯಾಂಗನಾಸ್ತು ಸುಂದರೀ ವಂದಿತಾ ಮಯಾ||22||

ಕೌಮೋದಕೇ ಚಕ್ರಪದ್ಮಶಂಖಧ್ರೋಽವ್ಯಾದುಪೇಂದ್ರಕಃ|
ಉಪೇಂದ್ರಕಾಮಿನೀ ವಿದ್ಯಾ ವಿದ್ಯಾಂ ದದ್ಯಾನ್ಮದಾವಹಾಮ್||23||

ಚಕ್ರಪದ್ಮಗದಾಶಂಖಾನ್ ದಧಾನೋಽವತು ಮಾಂ ಹರಿಃ|
ಹರಿಭಾರ್ಯಾ ಸುಶೀಲಾ ಸ್ಯಾತ್ ಸೌಶೀಲ್ಯಂ ದಿಶತಾನ್ಮಮ||24||

ಗದಾಪದ್ಮಾರಿಶಂಖಾಂಕಃ ಕೃಷ್ಣೋಽಸ್ಮಾನ್ ಸರ್ವದಾಽವತು|
ಶ್ರೇಯಸೀಂ ಮೇ ಮತಿಂ ದದ್ಯಾತ್ ಕೃಷ್ಣಕಾಂತಾ ಸುಲಕ್ಷಣಾ || 25||

ಚತುರ್ವಿಂಶತಿಮೂರ್ತೀನಾಂ ಲಕ್ಷ್ಮ ಭಾರ್ಯಾಜುಷಾಂ ಮುದೇ|
ಇಯಂ ಸ್ತುತಿರಕಾರಿ ಶ್ರೀ ಸುಮತೀಂದ್ರೇಣ ಭಿಕ್ಷುಣಾ||26||

||ಇತಿ ಶ್ರೀ ಮತ್ಸ್ಯಮತೀಂದ್ರತೀರ್ಥಯತಿ ಕೃತಾ
ಕೇಶವಾದಿಚತುರ್ವಿಂಶತಿ ಮೂರ್ತಿ ಲಕ್ಷಣಸ್ತುತಿಃ ಸಂಪೂರ್ಣಂ||
||ಶ್ರೀ ಮಧ್ವೇಶಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು||

Sri RaaghavendraTheertha Guruvanthargatha
srI bhAratIramana mukhyapraNAntargata
Panchaniyaamaka Sri Aniruddha Pradyumna
Sankarshana Vasudeva LakshmiNarayana
Priyathaam Preetho Varado Bhavathu
Sri KrishnaArpanamasthu
'nAham kartA hariH kartA'
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